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The
CHRISTIAN CENTURY

Published Weekly

The Unorthodox Orthodoxy of Reinhold Niebuhr

By Charles Clayton Morrison

The New Isolationism

An Editorial

Drinking in the Movies

By Margaret Frakes

Another Attempt to Square a Circle

By Vernon Nash

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In This Issue

CHARLES CLAYTON MORRISON

the editor of The Christian Century, discusses the appearance of the second and final volume of Reinhold Niebuhr's Gifford Lectures, *The Nature and Destiny of Man,* which is widely regarded as the publishing event of the year for the Christian churches. An article-review of the first volume of the Gifford Lectures, written by Prof. Gregory Vlastos of Queen's University, Kingston, Ont., appeared in The Christian Century for Oct. 1, 1941.

MARGARET FRAKES

is on the staff of Independent Filmscores, the agency which prepares the estimates of "Current Feature Films" which appear in this paper. She has contributed several articles to The Christian Century, the most recent, "Comics Are No Longer Comic," in the issue for Nov. 4, 1942, having elicited national comment.

VERNON NASH

has been for several years executive secretary of the National Peace Conference, a body which has sought to coordinate the efforts of many peace organizations. Before that he was dean of the school of journalism at Yenching University, Peiping, China, a post to which he went after serving on the faculty of the school of journalism at the University of Missouri. His criticism of the Ely Culbertson plan for postwar world organization is indicative of the widespread and careful attention which that plan is receiving. Mr. Nash's home is in Port Chester, N. Y.

Coming

Next article in the series on British thinking will be by Prof. John Baillie on "The Theology of the War." . . . Provocative—"Palestine: An Arab View," by Jabir Shibli. . . . Also "The Future of the Profit Motive," by Harry F. Ward.

The CHRISTIAN CENTURY

March 17, 1943

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Calendar of Coming Events

Mar. 10-Apr. 26. Laymen's Bible Reading Crusade, Philadelphia.
Mar. 19-21. World-Wide Prayers for Israel.
Mar. 21. Chicago Sunday Evening Club; Edwin McNeill Poteat, speaker.
Mar. 21. Ford Hall Forum, Boston; Albert Edward Wiggam, speaker.
Mar. 21. Community Church, Boston; Mary van Kleeck, speaker.
Mar. 22. Kirby Page Conference, Wichita, Kan.
Mar. 22. Pennsylvania Council of Churches Department of Social Service, Philadelphia.
Mar. 22, 23. Missouri Council of Churches Convention, Warrensburg.
Mar. 23. Annual Fellowship Dinner, Chicago Disciples Union.
Mar. 23-26. Southwide Conference on Christianity, Democracy and the Healing of the South, Raleigh, N. C.
Mar. 24, 25. Missouri Council of Churches Convention, Macon.
Mar. 28. Chicago Sunday Evening Club; Arthur L. Kinsolving, speaker.
Mar. 28. Community Church; Boston; Donald G. Lothrop, speaker.
Mar. 28. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis Binstock, speaker.
Mar. 28. Second Congregational Church Forum, Waterbury, Conn.; George Sokolsky, speaker.
Mar. 28-Apr. 2. Religious Book Week.
Mar. 30-Apr. 1. Disciples Conference on Evangelism, Cincinnati.
Mar. 31. Kirby Page Conference, Boulder, Colo.
Apr. 2, 3. Northeastern Christian Youth Fellowship Meet, Champaign, Ill.
Apr. 4. Community Church, Boston; Reinhold Niebuhr, speaker.
Apr. 4. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
Apr. 4. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Orville C. Jones, speaker.
Apr. 4. Kirby Page Conference, Ogden, Utah.
Apr. 6. Kirby Page Conference, Salt Lake City.
Apr. 8. Institute of Human Relations, Chicago; Harold E. Stassen, speaker.
Apr. 9-11. Institute of International Relations, Philadelphia.
Apr. 11. Community Church, Boston; Freda Kirchwey, speaker.
Apr. 12-16. Regional Church Conference of Social Work, St. Louis.
Apr. 13, 14. Church of the Brethren, Middle District, Martinsburg, Pa.
Apr. 14-15. United Stewardship Council, Philadelphia.
Apr. 14-17. American Association for Health, Physical Education and Recreation, Cincinnati.
Apr. 25. Community Church, Boston; Herbert Gezork, speaker.
Apr. 21, 22. Church of the Brethren, Southeastern District, Philadelphia.
Apr. 25. Community Church, Boston; Rollo Walter Brown, speaker.
Apr. 27-29. Constitutional Convention of National Association of Evangelicals for United Action, Chicago.
Apr. 28-May 3. Central Pennsylvania Annual Methodist Conference, Clearfield.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

LOVE is a great thing, an exceedingly great good, which alone makes light everything that is heavy, and makes equal all that is unequal. For it carries a burden without feeling it, and makes sweet and tasteful everything that is bitter. Love desires to be lifted up and will not be held down by things below. Nothing is sweeter than love, nothing stronger, nothing loftier, nothing wider, nothing pleasanter, nothing fuller or better in heaven or earth; because love is born of God and cannot rest but in God above all created things. He that loves runs, flies and rejoices, is free and not hindered. Love does not respect the gifts, but turns itself above all gifts to the Giver. Love knows no measure, but is fervent beyond all measure. Love feels no burden, thinks nothing of labor, attempts more than it is able to do, pleads not impossibility, because it thinks it can do all things. Love is watchful, and sleeping does not slumber; when weary it is not tired; when frightened, not confused, but as a living flame and burning torch it forces its way upward and goes securely on its way. Love is swift, sincere, pious, pleasant and lovely, strong, patient, faithful, prudent, long-suffering, manly, and never seeking itself. (From *The Imitation of Christ.*)

For the Second Week of Lent

Madame Chiang Should Beware of Jesus!

IT REMAINED for an American psychiatrist to warn Madame Chiang Kai-shek to beware of Jesus. After this "first lady of Asia" (and why restrict the title to Asia?) had thrilled this nation with the revelation of her mind and personality as few visitors have ever done, it took an American "scientist" to tell her that she was all wrong, and that if she didn't stop talking about keeping hate and demands for revenge out of the postwar world she would ruin the future of the nations. When Madame Chiang spoke at Madison Square Garden in New York, with most of the nation listening, she included in her speech this noble passage: "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby." This plea for mutual forgiveness after the war she based explicitly on the teaching of Christ. Two days later a leading New York psychiatrist seized the opportunity offered by a place on a program of the American Society for the Control of Cancer to attack Madame Chiang's plea. "In order to make sure of a properly reconstructed world," he insisted, "we must continue to remember with hate and bitterness the terrible evils" which we have suffered at the hands of Germany and Japan. Is there something worth thinking about in this episode—this confident Occidental psychiatrist admonishing this woman whose Christian faith has carried her through innumerable trials lest she compromise the future by taking Jesus too seriously? It strikes us that there is.

Religious Liberty Upheld By Supreme Court

IN TWO unanimous decisions handed down on March 8 the Supreme Court upheld the right to distribute religious literature and to disseminate religious doctrines free from licensing restrictions. Both cases concerned members of Jehovah's Witnesses. One originated in Paris, Texas, and the other in Dallas. In the first, a woman had been fined for distributing tracts without a license which, under a local ordinance, the mayor of Paris was empowered to grant at his individual discretion. "This is administrative censorship in an extreme form," said Justice Reed in announcing the verdict of the Supreme Court. "It abridges the freedom of religion, of the press and of speech guaranteed by the fourteenth amendment." In the second case, a woman in Dallas had been fined for distributing handbills on the streets advertising meetings of the Witnesses. "The judgment must be reversed," said the opinion written by Justice Black, "because the Dallas ordinance denies to the appellant the freedom of press and religion guaranteed to her by the first and fourteenth amendments of the federal Constitution." Both these cases constituted reversals of judgments rendered by lower courts; they do not reverse the verdicts rendered by the Supreme Court itself against the Witnesses in the flag-

salute and tract-distributing cases passed on by the highest court in 1940 and 1942. Those cases are still to come before the Supreme Court for review. But all signs point toward a reversal there also. It looks as though the court is moving with remarkable speed to clear up this whole question of religious and press freedom. However, there must be no relaxation of attention until the statute books have actually been swept clear of all the laws and ordinances by which those fundamental rights have been jeopardized.

Human Sympathy Will Not Hinder the War Effort

CABLED from London a few days ago, a statement by the Archbishop of Canterbury takes a firm position in favor of feeding the starving peoples of Europe. In his view, there is no inconsistency between the two objectives to which he is equally committed—fighting to win the war and giving succor to the undernourished populations which are at the mercy of the nazi regime. The archbishop, who has excellent sources of reliable information, believes that the experience of the International Red Cross in sending food to Greece and France shows that relief can be so administered that it will go to the people for whom it is intended and will not serve the nazi cause either directly or indirectly. He is convinced that the same arrangements can be extended to other prostrate peoples. If that is not done, he says, "I fear that at the end of the war we shall find a relatively vigorous Germany surrounded by peoples so weakened by starvation as to present an inevitable drawback to afterwar plans." Back of this political argument, which is perfectly sound, lies the more basic ground of "sheer human sympathy." To pour unlimited supplies of food into all the occupied countries would doubtless involve a large leakage into German hands, but nobody proposes that, and in any case it would be impossible. The actual plan to which he gives his approval is "a strictly limited scheme to send dried milk and vitamins for children and expectant mothers in these countries." Such a program, he is convinced, "would not aid the enemy or hinder the war effort." It is well that this encouraging word has come from the archbishop to America, where similar sentiment is strong and growing stronger. It would be still more helpful if it might be heard in Downing Street.

We Must Be Friends With Russia

SPEAKING at a conference on Christian bases of world order, held at Delaware, Ohio, under the sponsorship of the Methodist Board of Missions, Vice-President Wallace stressed the necessity of hearty cooperation with Russia after the war. There were other important points in his speech, but this is the one which leaps to the eye, especially since it synchronized almost exactly with the widely published statement by Admiral Standley, our ambassador in Moscow, that the Soviet authorities (meaning Stalin and obviously referring to his recent claim that "Russia is bearing the whole burden of the war") must frankly tell the Russian people how much help America is giving them in munitions and food if future Russo-American relations are to be as cordial as they ought to be. A rebuke so undisguised and so undiplomatic, measured by ordinary standards, must be presumed to have had previous sanction from Washington. It is not usually regarded as good diplomacy to put an ally on a spot where he has to take back something that he has just said with great emphasis, and Stalin has had little practice in saying, "I was mistaken." However that may be, both Admiral Standley and Mr. Wallace were right in the substance of their statements. Relations between Russia and America after the war are not likely to be what they should be unless the Russian people know, and the American people know that they know, about the thousands of planes, tanks and trucks and the tens of thousands of tons of food with which we have been supporting their heroic resistance and counter-attack. And it was with good reason that Mr. Wallace said, "Unless the Western democracies and Russia come to a satisfactory understanding before the war ends, I very much fear that World War III will be inevitable." Even coming to terms with Marxism does not seem to him impossible. "The future well-being of the world," he says, "depends upon the extent to which Marxism, as it is being progressively modified in Russia, and democracy, as we are adapting it to twentieth century conditions [i. e., a democracy providing adequate social services and economic security, as envisaged by the New Deal], can live together in peace."

'Prussianism Is The Enemy'

TURNING his attention to the enemy, Mr. Wallace finds the ideology against which we are at war best expressed by the term "Prussianism." At least that is the one which he most frequently repeats and which he most definitely seeks to justify by reciting the course of its history. Mentioning rather tentatively the Teutonic Knights (perhaps he has been reading Winkler's book), he reviews in succession the contributions of Frederick the Great, Von Moltke, Bismarck and Kaiser Wilhelm II as men of action, and Hegel, Nietzsche, Bernhardi and Treitschke as men of words, all of whom built up a tradition which contemptuously asserted German racial superiority over the rest of mankind and glorified violence and the military profession as the means of giving that superiority embodiment in a dominant and ruthless nation. Thus Mr. Wallace stands midway between those who, adopting but reversing the nazi dogma of racism, would find an ineradicable stain of racial corruption in the German blood, and those who would date the perversion no farther back than the rise of Hitler. It is a more defensible position than either of the extremes, though not unassailable on historical grounds. But for substance of doctrine it serves very well to delimit the body of political and social heresy against the practical applications of which the democracies (and Russia) have taken their stand. "Germans by blood," he says, "are neither better nor worse than Englishmen, Americans, Swedes, Poles or Russians." But the Prussian tradition for two centuries and nazi education for the past ten years have so perverted the German mind that it will be "absolutely vital to exercise some control over

German education when the war comes to an end." He touches there upon the most difficult of all difficult problems, and he is under no illusion as to the difficulty. We must "see that the cult of war and international deceit is no longer preached as a virtue." But it is not for us "to say just what the German schools of the future should teach." However, "it is vital to the peace of the world to make sure that neither Prussianism, Hitlerism nor any modification of them is taught." Well, the re-education of a nation is a real problem, and Mr. Wallace is not to blame for not having a ready-made solution of it.

Polish-Russian Tension Growing Dangerous

ATTENTION was drawn in these pages last week to the rapid deterioration in relations between Russia and the Polish government-in-exile headed by General Sikorski. (See the editorial, "The Sphinx of Moscow.") Since them, developments in London indicate that the situation is growing worse rather than better. One unmistakable sign of this was given in the orders issued by the British government on March 5 forbidding all papers in England to publish anything on the subject except matter contained in official releases. This order applies to the Polish-language papers now appearing in Britain, as well as to the English press. It also forbids transmission out of the country of any news dispatches containing non-official material, which means that it is made virtually impossible for the American press to obtain anything from Polish sources except the carefully circumspect statements which are put out as official documents. It is easy to understand that the British government which issued this order desires to have nothing printed these days which might disturb the British or American people by revealing the extent of the breach between two important allies. But this breach is the sort of thing which, if it exists, will have to be faced at the peace table. It is the sort of thing—remember Fiume and Shantung?—which can wreck the peace. Is not more to be gained by bringing the truth about the situation frankly into the open now than by attempting to cover up and suppress it?

Britain and Her Colonies

EVERY American must have felt the "edge" beneath the words used by Colonel Oliver Stanley, the son of the Earl of Derby who is Britain's colonial secretary, when he assured the Oxford Conservative Association that Britain would not listen to any proposals for international administration of her colonies after the war. Speaking under circumstances which made him the undoubted mouthpiece of his majesty's government, Colonel Stanley evidently felt that the time had come to announce that England has been getting entirely too much unsolicited and undesired advice as to what to do with her colonial possessions in the "brave new world." So far as colonies are concerned there isn't going to be any brave new world; the British empire is going to go right on as in the past. And Colonel Stanley even went out of his way to warn the colonies that they need not expect the imperial power to spoil them with "a top-heavy structure of social services." Britain's colonial secretary probably never heard of the recommendations for the future government of colonies drawn up by the commission which the World Council of Churches gathered in Geneva just before the war. But if he will apply to the Archbishop of Canterbury, president of the World Council, he can be shown point 9 in the series, which calls for a mandate system for all colonies "under the effective supervision of an international body." He almost certainly never heard of the Delaware Conference, and if he should be told about it would probably dismiss it as some more unwanted American advice. Nevertheless, the Delaware Conference was not trying to be rude when it recommended that "the affairs of peoples deemed not yet capable of self-government should be administered as a common trust, by international authority, in the interests of these peoples as members of a world society." This frank statement from the British cabinet may, however, serve a useful purpose. In particular, it may help to make clear how much reliance the colonial peoples can place in the promise of the Atlantic Charter of "the right of all peoples to choose the form of government under which they live." And speaking of making matters clear, we are glad that while Colonel Stanley was doing so in one direction Undersecretary of State Welles was giving the South American nations a categorical pledge that after the war the United States would give up all the bases it is now occupying in Latin America for war purposes and would seek no bases as permanent outposts thereafter.

Truth Is Hard to Find In Wartime

WITH the best will in the world it is frequently well-nigh impossible in time of war to distinguish between fact and fiction. A striking illustration of that difficulty has just been furnished by the flurry in Congress over the matter of New Zealand airfields. The trouble started when Representative Melvin Maas, of Minnesota, in testifying before the House foreign affairs committee, alleged that New Zealand had built 105 airfields for Allied forces and charged the cost to the United States "under reverse lend-lease." The congressman further charged that American commercial airlines are not permitted to use these fields thus built with American money. Congressman Maas is a colonel in the marines, and was recently on duty in the south Pacific. In making such charges under such circumstances, he might be presumed to know what he was talking about. Nevertheless, the minister from New Zealand, Mr. Walter Nash (who is, incidentally, the man we would pick as the best of the current crop of diplomats in Washington), has entered a categorical denial. New Zealand has not built 105 new airfields; since September 1, 1939, she has built six new ones and enlarged twelve old ones. She has built them with her own funds; "no charge has been made for them under reverse lend-lease or in any other way." "Air terminals in New Zealand are available for United States commercial and service planes alike." The incident is not very important, but it may serve to give point to an admonition which seems to be needed just now. In wartime, it is a

good plan to cultivate the habit of reserving judgment until both sides are known. Even if that means filing away many controversial questions in your "unfinished business" drawer until after the passions of fighting days have died down, it is still a good plan to reserve judgment. War is seldom a friend of truth.

Beyond Journalism

SOME YEARS ago that extraordinary newspaperman, the late James O'Donnell Bennett, wrote a series of articles which were afterward collected in a volume entitled *Best Sellers of the Ages*. Bennett, thou shouldst be living at this hour. America has need of thee. We are so flooded with books of the month—not to say books of the day—that scant time is left for books of the ages. In the strife of the market place and in competition for attention, the timely wins an easy victory over the timeless.

It has long been a matter of common remark among those whose business it is to observe the flow of current books that a very large proportion of them are only articles blown up to book size and put into bindings. But that they are only swollen articles, inflated with superfluous words to dimensions which give some plausibility to a two-dollar price, is less significant than that even their meager substance is of ephemeral interest.

Justice demands the admission that many of these journalistic books are exceedingly good journalism. Their themes are matters of contemporary headline interest, and their authors are skilled in collecting facts and presenting them in crisp, effective phrases. For the purpose for which they are designed, these books are excellent. The mention of a few will give opportunity for a word of praise for some that deserve it, and will illustrate what is meant by "journalistic books" as a type of literature the merits of which have no relation to permanent literary values.

Guadalcanal Diary is almost as contemporaneous as a story in the morning paper. *They Were Expendable*—a really magnificent specimen of this kind of book—goes a little farther back, to the last days of American occupation in the Philippines, the exploits of the motor torpedo boats and the escape of General MacArthur from Bataan to Australia. *The Raft* tells a story which parallels Captain Rickenbacker's, though the raft in question is not his and the period is a trifle earlier. *None More Courageous* is a collection of post-Pearl Harbor hero tales. *Flight to England* is the recital of a woman author's experiences and observations on a trip to England last summer. *We Landed at Dawn* is a participant's account of the Dieppe adventure.

Scarcely less journalistic, though of a different type, are most of the numerous books which discuss postwar problems and offer outlines of plans for the reconstruction of the world or statements of the principles which the authors believe must govern such reconstruction. When one considers what a limitless field these topics furnish for conversation and for forum discussions, it is not surprising that many of the participants seek permission from publishers to extend their remarks in the form of books. The result most frequently is a one-man conversation, printed and bound. Seldom is there a substantial content more extensive than could have been carried in a magazine article of average length. When one reflects that the story of creation was told in about seven hundred words, one is moved to question whether there are many present-day writers who can profitably use from fifty to one hundred thousand in exhibiting their ideas concerning the best methods for the re-creation of the social order.

The main point, however, is not that such books are too verbose and that they could not be books at all except for their excess of verbiage—this is true of some, not of all—but that they are definitely dated. The best of them—and some are very good indeed—make an invaluable contribution to public intelligence and to the preparation of the national mind for the situation that will have to be met in the very near future. But their strength is also their limitation. Like any highly specialized instrument, the better they are adapted for their particular purpose, the less useful they are for anything else. The timelier they are, the more impermanent. We are enthusiastically in favor of journalism, but even journalism in a cloth binding does not furnish a full and balanced cultural ration. The human spirit will lack some essential vitamins unless it gets literary nourishment of a different kind. Books of the month, however clever and informing, need to be supplemented by books that endure.

What books? Everybody knows the names of enough of the classics and most households have some of them at hand. The purpose behind raising this question is not to give any list of the hundred or any other number of "best books," but to exhort those who are somewhat distressed by their inability to "keep up with the current books" not to let this get them down but to read such of these as they can conveniently and also to read, at least every week if not every day, a considerable amount of the literature they already know about that has the quality of timelessness. We mean things like Shakespeare and Milton, Montaigne and the *Imitation of Christ,* Boswell's *Johnson* and Emerson's *Essays,* and the great lyrics in our language whether found in the collected works of their respective authors or in such anthologies as Palgrave's *Golden Treasury,* the *Oxford Book of English Verse,* or Untermeyer's *Modern British Poetry* and *Modern American Poetry.*

Modern literature is not out of place in such a list, for the period of composition is incidental. Not all the old is good, and not all the recent is ephemeral. One may profitably make it a practice, in reading books of current publication date, to be on the lookout for what has the quality of permanence. There is, in the aggregate, a good deal of it. But it is also well to give a good deal of attention to works that have already passed through the winnowing of time and have stood the test of the centuries. After all, our generation is only one among about twenty generations this side of Chaucer, and wisdom was not born with us. It is not necessary to think badly of one's own time to be convinced of the high probability, if only on the theory of chances, that we have inherited more literary wealth than we have produced.

This is no counsel of "escapism." On the contrary, the more seriously one takes the responsibilities of the hour,

the more necessary it is to draw upon the resources of the ages for inner fortification. To be keenly aware of one's cultural rootage is one means of gathering strength to meet whatever present storms may blow. It is something to know that we have a heritage, centuries old, of beauty and song and of those values which find expression in *litterae humaniores,* as well as a heritage of liberty and of courage for its defense. The two are not unrelated.

Nor is this any narrowly Anglo-American tradition. The humanities, like religion, have never been limited to racial or national channels for their transmission. We are a people of many and mingled origins, and whatever we find in any of these cultural streams to which our minds respond is ours. Italians and Germans and Frenchmen who lived and wrote in past centuries as men intellectually free, who could cultivate the humanities because they had some sense of the worth of humanity, are among our spiritual ancestors, while they are alien to the present political leaders of their countries.

And so, with all due respect for the large-scale journalism which gets itself enshrined in bindings more permanent than the interest in it can possibly be, as well as for the daily, weekly and monthly sort which passes only for what it is and meekly accepts the anonymity and transitoriness which are its inescapable conditions, we beseech you, brethren, for your hearts' joy and your souls' health, read great books.

The New Isolationism

EASTERN newspapers and magazines, most of them once all-out for intervention in the war in Europe, are beginning to be filled with warnings against a coming national return to isolationism. Remembering what happened to Woodrow Wilson's internationalism after he lost control of Congress in 1918, they read ominous meanings into the current revolt in Congress against the leadership of President Roosevelt. Obviously, the center of this revolt is again in the midwest. The same states which furnished most of the votes to block ratification of the Treaty of Versailles, entrance into the League of Nations and later into the World Court are again—with the help of bourbon votes from the south—seizing every opportunity to sabotage the policies of the executive. With the end of the war, therefore, the perturbed press of the Atlantic seaboard fears that these states may swing back to isolationism. And the fears which they reveal are already beginning to echo in the press of Great Britain. The English public is being told that prospects are increasing that once again world organization will be sabotaged by American withdrawal.

Behind all such warnings there lies a worthy motive. Hope for a just and lasting peace requires that the United States shall be ready to shoulder its rightful share of the responsibilities for establishing and maintaining a cooperative world order. Nevertheless, the form in which these warnings are cast again reveals an almost complete failure to comprehend and assess correctly the actual situation. The Atlantic seaboard never understood the realities of the popular groundswell which defeated President Wilson in 1919-20; it evidently does not understand the sentiment which is forming today in such volume that it may defeat the international proposals President Roosevelt may carry to the peace conference. When it cries out against the dangers of a return to isolationism, it is thinking in stereotypes which have been outdated ever since Pearl Harbor. The battle which this portion of the press is getting ready to fight is a battle that was over long ago. Its observers who are viewing-with-alarm are like the French and British generals who went into the war of 1939 to fight the war of 1918—and wound up on the beach at Dunkirk.

There is a national and world danger ahead from American isolationism. That is sadly true. But it is a new kind of isolationism. It bears little relation to the isolationism which ruled the Senate in 1920. And in large degree it is being fostered by some of the very people and papers that inveigh most loudly against the isolationism of the Harding-Coolidge era. The Luces and the Knoxes of the east are playing into the hands of the McCormicks and the Kellands of the west. Unless they are careful, they will succeed in producing a postwar America which will make a mockery of all ideas of true cooperation and of the provision of equal rights for nations.

Any honest concern to keep the United States from going isolationist after the war needs to start with the question, What is the nature of the isolationism which actually threatens to control this country's postwar policies? Unless we misread all the signs, it is of an entirely different sort from that which now is held up to scorn in the eastern press and by the committees which are sprouting up so luxuriantly in and about New York to furnish guidance in the task of saving the world. *It is the isolation of a new imperialism.* It is a belief that the United States can guarantee itself against again becoming involved in other people's wars only by building its armed forces to unchallengeable strength and taking over the rule of the world. It is the isolation of a nation which, in what it would regard as a measure of self-defense, could dream of putting the rest of the world in its place and keeping it there.

This new imperialistic isolation springs from the same disgust with the behavior of other nations which produced the isolation that followed Versailles. The Americans who are beginning to swallow this new isolationist doctrine are well meaning, modest, patriotic people who would hotly resent any application of the term "imperialist" to themselves or their country. But they are fed up with involvements that they trace to what they regard as the shortcomings of other nations. As they see it, the United States has been dragged into this war by the muddle-headedness or cussedness of other nations. It was dragged into the last war by the same forces. It finds itself called on to take upon itself the responsibility for straightening out Europe and Asia, for protecting the islands of the Antipodes and the shorelines of South America because other nations have made a mess of things. These other nations could not work out their mutual problems peacefully, so they went to war. They could not wage war successfully, so they dragged the United States into it. European and Asiatic statecraft has been a dreary record of blunder,

blunder and blunder—and then call on the United States for salvation.

Call this a caricature of historical truth if you will. It is that. But it is also the way in which millions of Americans, without the slightest perception of the ignorance, self-righteousness and senseless pride on which it rests, are coming to feel about the world situation. And they are heartily sick of it all. In many respects, it is the post-Versailles mood all over again. But this time it is leading to an entirely different conclusion. Twenty years ago the American people became sick of it all, and pulled back within their national shell. Now they declare that they are becoming sick of it all—and that the way to bring this miserable state of affairs to a quick and permanent end is for the United States to take over the world and run it. If the rest of the world threatens to persist in involving us in gigantic wars every generation, then as self-protection let us set up an American-dominated world order where that kind of thing cannot happen. Thus runs the argument.

To be sure, the materials for a swing back to isolation after the autarchic model will be more plentiful at the close of this war than they were after the last one. Synthetics will supply ample rubber. Bolivia will provide all needed tin. Manganese and hemp can be obtained in this hemisphere as needed. (Mr. Wallace recognizes this, and has warned against its implications.) America's military safety will also be greater, as MacArthur's blasting of the Japanese invading force with land-based planes has shown. With the enormous military forces which the United States will have at the end of the war, and our own economic resources, the nation could retreat into the old-style isolationism with a greater prospect of success than it had twenty years ago.

But that is not the prospect. The public as a whole has become suspicious of the old-style isolation. It feels that somehow, no matter how logical the theory behind it, it has always worked out so that America got hooked. But this same public might be sold on this new-style isolation. Once let the United States hold bases all over the world, from which it could lay down the law backed by an unchallengeable army, navy and airforce, and the rest of the world would keep the peace . . . or else. Therefore the "isolationist" prospect is a demand for a world dominated by the United States, certainly as regards the Pacific, probably as regards both the north and south Atlantic, and possibly as regards North Africa and western Europe.

To those with eyes to see this prospect has been plainly revealed by the developing editorial utterances of the *Chicago Tribune*. Here is the paper which is still being blasted as the incarnate voice of American isolationism. But what is the *Tribune's* isolationism for the postwar order? We have tried to call attention to its main features as they have been progressively disclosed on its editorial pages, but apparently most easterners think that the *Tribune* is still backing an isolationism of the Harding normalcy variety. It is doing nothing of the sort. Instead, it has approved the ideal of an "American century." It has declared that the American responsibility for protecting Australia and New Zealand can most easily be discharged by admitting those two south Pacific dominions into the union of American states. And it has demanded that after the war the United States shall "retain all the islands we have been forced to occupy to prosecute this war."

That is the voice of the *new* isolationism. Secretary Knox plays directly into the hands of those who are promoting this kind of isolationism when he calls for immediate deals to provide the American navy with island bases scattered all over the Pacific. So does Senator Tydings when he calls for permanent acquisition of the British and French islands in the Atlantic. So does Mr. Clarence Budington Kelland when, in his capacity as spokesman for the Republican national committee, he insists that the United States must not give up a jot or tittle of its unrestricted sovereignty. So does Mr. Ely Culbertson when, in his plan for a postwar federation, he provides for American suzerainty of regions as distant as Malaya. So does Mr. Luce with his "American century." (The only important difference between this new isolationism and Mr. Luce's picture of the future is that Mr. Luce would probably be willing to admit Great Britain as a junior partner in ordering the "American century," while Colonel McCormick would have the United States go it alone. The Chicago publisher would insist that his version is simpler and would be more likely to work.)

Of course, all such thinking flies in the face of the desires and intentions of Russia, of China, of the nations of western Europe, and of the British empire. It would make the United States a super-Rome, and in time it would unite most of the rest of the world against this nation. As a postwar program it would breed infinite mischief, and its effect on the spirit of American democracy would be pernicious. But it is not our intention at this time to argue the merits—or lack of merits—in this conception of the way to set the world in order. That will come later.

This editorial has but one purpose—to express a hope that the new isolationism will come to be seen for what it is before it is too late. The new isolationism is the isolationism of a master nation, isolated in its power. It is the isolationism of a nation which is dependent on no one, but which would keep all other nations dependent on its will. From the old kind of isolationism we anticipate next to no trouble after the war. Too many Americans have become convinced that it won't work. But this new isolationism presents a tremendous danger. If there are Americans who would fight against isolationism as America's postwar policy, let it be hoped that they will at least direct their fire against the real thing. So far, too many of them are aiming at a ghost.

'Mutual Improvement'

EDITOR THE CHRISTIAN CENTURY:

SIR: Did you ever hear of a Mutual Improvement Society? Dare I ask it—did you ever belong to one? They were common in the days of my youth. The very name has the odor of that age, upon which even the dullest twentieth century youth can air his wit.

What prigs we were in the days of progress and liberalism! A prig is without question a defective being; but if

you had to choose between a prig and a cynic which would you prefer? I am all for the prig in such a vote. And if there were dangers of the Mutual Improvement Society's becoming priggish, the members were at least mutual prigs, which means they were not so superior that they would not learn from other prigs. They met to exchange the treasures of prigdom.

Your editorial ear will become alert when the word "mutual" occurs. No word is more inaccurately used. I have always been told that when Dickens wrote *Our Mutual Friend* he used the word wrongly. My infallible guide, the dictionary, briefly labels the use which Dickens makes "improp." Surely a friend who is in common to you and me cannot really be a "mutual" friend.

But the word as it was used by those Societies was strictly correct, not in the least "improp." Each member stood in this relation to the others; he was willing to improve them, they to improve him. If he had been reading Milton he would improve them by sharing his knowledge and giving what was called "An Evening with Milton." But another who had been for a holiday to another land would improve his friends, including the student of Milton, by reading a paper with slides on "My Holiday among the Alps." It was strictly a give-and-take society. Each the other's paper heard, and it was followed by a discussion.

Very serious young men and women they were, at least on that evening in which they played this part. They might have spent it in music halls or billiard rooms, but they had turned their minds to Higher Things. Without any doubt they were in some danger of being Superior. The more frivolous members of the congregation used to make fun of them, and their little ways were good material. But they were too sure of the Higher Things to mind, and they only said, "What do they understand?" Youth when it is serious is nearly always a little intolerant. And why not?

But I maintain that the Mutual Imps, as they were commonly described, were in step with the best educational methods. They had renounced the deadly error that when they left school they finished their education. They had begun to see that education is for life, and they were now busy with new ranges of experience, upon the very things for which they had been prepared in school.

You are not educated by being able to read. It is the reading that matters. They were, moreover, aware that the best education is in some measure the deposit left by the cooperation of friends, each giving and receiving. They did not use the word fellowship. They were more specific. They *improved* others and were themselves improved. But they improved through the method, as they put it, of "each for all, and all for each."

I declare the more I think of it (or write about it) the more I salute these societies as the precursors of a large number of groups, fellowships, associations of these days. In them the adult education movement had one of the springs which in these latter days has flowed into its deep and strong current.

They, or we, knew that we needed improvement, that there is a standard by which life can be measured, and can pass from "good" to "better," and even from "better" to "best." It is comparatively easy to see how the other fellows can be improved. But these pioneers went further. They saw that they, each of them, could be improved. And much else did they learn in those bleak Victorian classrooms. "Personality is a capacity for fellowship." They found that out in experience.

Ever yours,
QUINTUS QUIZ.

VERSE

Remember Thy Convenant

WHILE nations, howling like Lucifer, fall from the hallowed height,
In this hour of curse, in this hour of schism,
Assure us that blood cannot blot out the primal prism,
That decay has not eaten into the norm of light.

Give us to understand that hope is yet allowed,
That smoke will not scorch the heavenly color and form;
Lord, let thy rainbow appear, not after, but during, the storm.
O God, set thy kiss on the cloud!

EDITH LOVEJOY PIERCE.

Morning Eternal

WHAT if a thousand wrongs
Conspire to conquer right?
Always ten thousand dawns
Challenge a starless night!

ELSIE MELCHERT FOWLER.

'Why Could We Not Cast Him Out?'

(Matthew 17)

OUR AGE is demon-mad,
And we ask the age-old question—
"Why can we not cast him out?
We have tried and failed.
Oft in the water sink our youth
And the submarine slinks away.
Oft in the fire our children burn
And the airplane speeds aloft.
Oh, why can we not cast the demon out?"
Then the calm lips of Jesus smile and say:
"Because you have not prayed.
You forgot the powers on the mountain top;
You grasped no lightning bolt and heard not God.
You matched the demon only with your weakness;
Bring your new world unto me."
And the young world rose, sane and healed.
So goeth this kind out!

GEORGE LAWRENCE PARKER.

Dr. Niebuhr's Unorthodox Orthodoxy

By Charles Clayton Morrison

THE NATURE AND DESTINY OF MAN. *Volume II—Human Destiny. The Gifford Lectures. By Reinhold Niebuhr. Charles Scribner's Sons, $2.75.*

ONE of the hardest things for modern man to accept is the orthodox Christian claim that once, and once for all, the ultimate meaning of the world and of life emerged in history and was apprehended in such a manner that it became the criterion by which all history and human culture must evermore be judged. This claim is foolishness to modern liberalism, which has taught us to believe that we stand at the peak of a long evolutionary development and from this eminence are able to judge the past. But Christian orthodoxy takes a different view. It says that the norm, the criterion, did once appear and was apprehended in history. All history rests under the judgment of this criterion—and we also rest under its judgment.

The assumption that Christianity is true, that it has always been true, and that its truth will never be outgrown, is the only assumption upon which the first steps toward an understanding of the Christian faith can be taken. For the modern mind, the alternative to this assumption is not that Christianity is false but that it is indeterminate. It is one thing at one time, and another at another. It is a product of the "cultural process," and takes on the color of the culture in which it lives. As the culture changes from age to age, Christianity changes with it, sloughing off successively one element after another until there remains little but the name to link it with the original.

Basic Presupposition

It is here, radically, that Reinhold Niebuhr breaks with liberalism. He believes that the meaning of human life and of history was once for all revealed in history, that is, in the life, the teachings, the death and resurrection of Jesus Christ. Upon this major presupposition Christian orthodoxy rests. Other foundation, says Christian faith, can no man lay. My own faith rests upon this foundation, and I believe Dr. Niebuhr's faith rests here also. We shall not understand him unless we come to terms with him on this basic presupposition of all his thought.

But the structure which he erects on this foundation is both orthodox and unorthodox. It is orthodox in that he builds it out of those great concepts of the divine revelation which are the structural ideas of the Bible. He does not discuss the Bible, but he uses it in such a way as to imply that it holds a unique relation to the revelation and therefore must be given a unique status in Christian faith. The divine revelation is always a deed, or event, or continuum of events, in history. The concepts of those who participated in the revelatory events were integral to the events in a sense in which any concepts brought by later minds to the events could not be. The categories or ideas through which certain Doings of God in history were first apprehended as revelation have therefore a genuine authority. They have at least this pre-eminence: it was by means of these concepts that the participants captured the revelation!

We therefore cannot deal with the revelation without dealing with the concepts by which it was first apprehended. We find these in the Bible. Had there been no human concepts fitted to receive the revelation, there would have been no revelation. The unique revelation of God in ancient Israel is accounted for, not by any partiality on God's part toward Israel, but by the simple fact that in its corporate history there developed a body of concepts, an ideology, competent to receive the revelation.

Niebuhr and the Bible

In what I have just written I am speaking for myself, not for Dr. Niebuhr, who does not explicitly make the distinction between the divine action in revelation and the human conceptual response. But his procedure illustrates it so significantly that I am sure it is implicit in his thought. It explains both his orthodoxy and his unorthodoxy. He is orthodox in his faithful devotion to the biblical ideology, for he sees that there is no approach to the revelation save through these biblical ideas, and he reverently recognizes the "authority" which they possess as the original media through which the revelation came.

But he is unorthodox in the freedom of spirit with which he deals with these biblical concepts. He refuses to be bound by their literal or even their historical meaning. They are symbols of the revelation, and as such are open to critical examination, but always in the light of the revelation which first poured through them. As symbols, the possibility is always present that the changing human situation will throw fresh light upon them, disclosing a profounder meaning than even those who first conceived them imagined. The perennial task of the theologian is to discover this deeper meaning, a task which must be performed, however, always in the light of the revelation.

It will be positively shocking to the typical liberal mind which has long since felt itself emancipated from the terminology of the Bible, and has developed an actual distaste for its ideology, to read in the Gifford lectures (of all places) a positive and forthright rehabilitation not only of the Pauline doctrine of sin, but of such early Christian beliefs as the second coming of Christ, the final judgment and, of all things, the resurrection of the body! As a measure of Dr. Niebuhr's orthodoxy what more could even the fundamentalist require? And yet his treatment of these matters is highly unorthodox—certainly so in its contrast with contemporary Protestant orthodoxy, which tends toward an almost idolatrous worship of the letter of the Scriptures. It is his freedom from the letter which is unorthodox. He thus illustrates the dictum that the Bible cannot be adequately understood by one who knows only the Bible.

All that I have said about Dr. Niebuhr could be said, in general, of the modern school of theologians which has emerged in the Christian church during the past quarter-

century. This school represents a negative reaction to liberalism, and a positive attempt to recover the insights of the Christian revelation which, it asserts, liberalism has so diluted that they have been virtually lost. Dr. Niebuhr shares the orthodoxy of this school, but in my opinion he is the most brilliant representative of its unorthodoxy. I am tempted to present an interpretative analysis of his intellectual pilgrimage. But I must not yield to the temptation here. He has presented us with a book in which he has brought to light the profounder insights of the Christian faith in their bearing on the nature and destiny of man. How does he approach this ancient and perennial problem and what are the conclusions with which he comes out?

He approaches it by asking the question: Does history —this historical process which includes the rise and fall of civilizations and cultures and nations, and in which every individual life participates—have meaning? Is this historical process going anywhere, or just going on? All cultures and religions and philosophies of life, he holds, may be divided into two groups according to their answers to this question. On the one side are those which affirm no more than that history is going on; on the other, those which affirm that history is going somewhere—that it is governed by a purpose, that there is an end toward which it moves. The first group is characterized by the absence of any messianic expectation; the second by the fact that a Messiah is expected. By the expectation of a Messiah, Dr. Niebuhr means the expectation that the meaning of history would at some future time be disclosed *in history.*

Cultures Without a Messiah

This expectation was the unique and predominant characteristic of the Hebrew culture. In contrast with all other cultures it consistently held that history was going somewhere, that there was purpose in it, and that its meaning would sometime be disclosed. Christianity, having historically shared this expectation with Judaism, emerges from Judaism with the "stupendous claim" that this expectation has been fulfilled in Jesus Christ. Segregating all cultures into these groups on the basis of their having or not having a messianic expectation, Dr. Niebuhr finds that the Judeo-Christian tradition is in a class by itself.

All other cultures belong in the other class. Their dominant emphasis is upon the essential meaninglessness of history. This class has two subdivisions. The first includes those cultures which reduce history, including, of course, human freedom, to natural process. This is materialism in all its forms, classical and modern. The second includes those which emphasize the freedom and transcendence of mind, and see in this freedom the possibility of emancipation from the world of history which they regard as without meaning and even as essentially evil. To this subdivision belong Greek idealism, all forms of mysticism (pagan or Christian), and all Oriental religions (Taoism, Hinduism and Buddhism), which are characterized as "non-historical" religions and philosophies because of their disavowal of the meaning of history. No Christ could come out of them because a Christ could not be expected. A Christ is "foolishness to the Greeks," both ancient and modern.

Christ, however, is not "foolishness" to the Jews. To them he is a "stumbling block." He is a "stumbling block" because "though expected, he proves not to be the kind of a Messiah who was expected." They expected him to "fulfill" history by disclosing God's vindication of his choice of them as his peculiar people. This nationalism is the earlier form of Jewish messianism which was never wholly abandoned, despite the cumulative historical disasters in which Israel was caught. But parallel with it the prophets rose to higher levels of thought, some to the level of universalizing the messianic hope so that it embraced all nations, others conceiving it as God's final vindication in history of the righteous of all nations.

Nations Under God's Judgment

In Amos, the earliest of the great literary prophets, there had appeared a new insight. It was the insight that all nations, including Israel, stand under God's judgment. He is profoundly skeptical of the optimism of all messianic hopes. He sees that these hopes cannot be fulfilled in any sort of historical utopia, because any conceivable utopia—nationalistic, universal or ethical—is bound to be subject to the corruptions of human sin. "The consummation of history," says Dr. Niebuhr, " cannot be a messianic reign which helps the righteous to triumph over the unrighteous," for the problem ultimately is "whether there are any righteous who deserve to triumph." The answer to the problem posed by the messianic hope was not possible until the Messiah himself appeared.

The Christ, when he came, rejected all the answers which the prophets had given to the messianic hopes. He introduced an "offensive" note, an "outrageous" note, into Jewish messianism. The Messiah was not to consummate the Kingdom of God in history—though he was to reveal it. He was not to triumph, but to die! "The Messiah must suffer," he declared to a people who could think only of a triumphant Messiah. Christian faith, which saw in the suffering Messiah the representative of God, saw in his Passion a new and ultimate revelation of God's relation to history. God is in history suffering for man's iniquity and taking the sins of the world upon and into himself.

Here, at the cross of Christ, the mercy of God became a living reality, apprehended by faith. The prophets had never been able to see the connection between the judgment of God and the mercy of God. Judgment they knew well, and, in a way, mercy too; but the divine mercy was not conceived as suffering, but as long-suffering—that is, as the mere holding of judgment in suspense. But divine mercy as the active, suffering participation of God in the guilt and consequence of man's sin—this they did not grasp. No more than Hellenism was Hebraism able to think of God as suffering, and especially as suffering in history.

The Nature of Redemption

This, Dr. Niebuhr declares, is the answer to the unsolved prophetic problem. "The contradictions of history are not resolved in history; but they are only resolved on the level of the eternal and the divine." God actually participates in man's predicament in history and thereby man in history becomes conscious both of his guilt and of his redemption.

To make this disclosure of God is the mission of the Messiah. He must give his life "a ransom for many."

Christianity's answer to the problem of the meaning of human life in history is found in the cross of Christ. But we must not be deceived by any superficial interpretation of the cross. It does not mean merely that the vicarious love exhibited there is a force in history which, though it begins tragically, ends triumphantly *in history*. (This is the error of the moralistic view of the cross which characterizes modern liberalism.) Nor does it mean that vicarious love remains defeated and tragic in history but has its triumph in a superhistorical eternity. It means that history itself is redeemed and its contradictions resolved in Christ's disclosure of the sovereign God of history as a suffering God in history who bears in himself the sin which inheres in man's finite existence and in his mercy forgives it.

Upon this foundation Dr. Niebuhr builds his interpretation of Christianity. His problem is to define the meaning of "forgiveness." What is this forgiveness of sin, this "salvation," which Christianity offers to men who in faith accept the gospel? Salvation cannot be a way of escape from history, for man, though he transcends history, is inescapably bound to history—this is what his finiteness means. And history, while it transcends nature, is rooted in nature whose vitalities course through and condition all its processes. Salvation, therefore, cannot be a release from these vitalities into a timeless eternity where the pure mind or spirit of man is united with the pure mind or spirit of God. Christianity with its Hebraic heritage stands over against all forms of world-denying idealism and mysticism which conceive salvation as emancipation from the historical and the natural.

Man Dare Not Be Saved!

But if Christian salvation is not an escape from history, neither is it the achievement of a state or level of goodness in history where goodness will be henceforth guaranteed. All such "perfectionism" and utopianism is illusory, both for the individual and for any collective order which man is able to envisage. The reason has already been stated: Every moral achievement of man in history, individual or collective, is not only subject to corruption but is in fact corrupted by the egoism of man's finite perspective. In the very consciousness that he attained such a salvation, personal or social, he would be beguiled into sin by his effort to make his salvation secure. Man could not maintain himself in such a state of "salvation" without pride and anxiety—and these are the twin roots of sin, if not its very essence. The gospel beckons us to no imaginable resting place in history, no level of attainment where man can find peace of soul in the assurance that he has now realized the purpose of God for himself or his society.

This is the significance of the "perfection" which the early church saw in Jesus. His perfection exhibits the norm of human goodness as well as the suffering love of God; but it also discloses that the norm of human goodness is an "impossible possibility" in history. His fate upon the cross demonstrated that history will not accommodate itself to perfection, and that when perfection accommodates itself to history it ceases to be perfection. For the first time in human experience the fact was faced that the eradication of sin from human life in history is a historical impossibility. It is man's tragic predicament that sin is inherent in his finite situation. His finiteness is not his sin; the presumptuous pretension of his finite ego that he is *not* finite, but that his interests, his outlook, his values, his achievements constitute an ultimate center around which to organize life—this is his sin. And this sin is persistent, inherent and inalienable—it is "original" sin—it belongs to man as man on every level of his moral achievement, even the level of sainthood.

The Cross

On the cross, the sovereign God of history was revealed as immanently suffering in history—sharing our tragic situation, suffering for our sin, struggling with us against it, taking it upon and into himself. This is our salvation. It is our emancipation even while we yet stand in our fateful predicament in history. This God whose transcendence of history we also share, as we now see that he shares with us our immanence in history, assures us in the cross of Christ that our triumph over sin is secure through our faith in him. Our triumph is not *our* triumph, but *his* sure triumph whose sovereign purpose in history cannot suffer defeat. The paradox of the "impossible possibility" is thus resolved in God's mercy and power, for "if God be for us, who can be against us?"

Our salvation, then, is always "in principle," never in completed fact; potential, but never fully actual on the plane of history; precarious always, but steadied as our faith is steady. Our salvation in the midst of history is a foretaste of its full accomplishment when the divine purpose, revealed in Christ, is consummated in the end of history.

Concerning this "end of history," I shall not try to make either an abstract or an interpretation of Dr. Niebuhr's thought. Nor shall I write of the two chapters in which he carries his thesis over from the moral and religious sphere to the spheres of human knowledge and of man's effort to establish an order of justice in history. These chapters are of great importance and only space limitations prevent my touching them here.

A Voice to the Age

It has been a grateful task to interpret Dr. Niebuhr's latest book because I found myself reading his chapters with a vibrant and sympathetic response. Like him, I have come to evangelical orthodoxy by way of liberalism, though in my liberalism I was always haunted with a feeling of its incompleteness and a sense that it represented a bypath or, better, a detour, which would "come out" again upon the highway of evangelical faith. Unlike him, however, I cannot now pronounce anathemas upon liberalism. I am its beneficiary. It is liberalism that has led me to evangelicalism. And I believe it is Dr. Niebuhr's liberalism that has led him back to orthodoxy. Had not liberalism opened his mind to the empirical insights which flash from his pages and illuminate the gospel, he would still be bound by the authoritarianism of the letter of Scripture and his orthodoxy would be that sterile and wooden thing which has lost for conservative Protestantism any vital contact with the actualities of modern life.

Dr. Niebuhr's unorthodox orthodoxy confronts the mentality of modern man with a challenge which not only Christian theologians but philosophers of all schools of thought cannot evade. More powerfully than any other thinker of our generation he presents the gospel of Christ to a Christendom which had ceased to be Christian and had been seduced by the messianic pretensions of science and the illusions of cultural progress.

The argument of his book is finely woven and hangs together like the threads of a great net. Whether all its threads will bear up under the strain of criticism, I leave to specialists to say. Some threads in the total pattern of Dr. Niebuhr's reasoning seem rather thin and fragile. At some points he seems to be trying too hard to make a case and is betrayed into overrefinements of analysis. Sometimes I wonder whether his free selection of the biblical material out of which to weave his thesis is not somewhat arbitrary. Sometimes I question whether he is not in some degree the victim of his own "partial perspective" which is determined by his particular formulation of the problem. And sometimes I ask—in self-defense!—whether his amazing facility in the manipulation of categories may not have so fascinated me that my own critical powers are overborne!

But these are only shadowy reservations, and I hold them lightly, awaiting the critical controversy which is sure to come as the details of his argument are put to a critical test. Of one thing, however, I feel sure—whatever may be the final effects of criticism upon this book, its influence in reorienting Christian thought toward its true source and goal will be profound and permanent. While I have been writing, a playful imp has been persistently whispering in my ear the irrelevant and capricious suggestion that if Dr. Niebuhr would just "get right with God" on the war question it would be easy for me to abandon my mild reservations!

Drinking in the Movies

By Margaret Frakes

FROM TIME to time readers of magazines for which I prepare reviews or articles on motion pictures write "letters to the editor" about them. Perhaps two-thirds of the letters discuss the use of liquor in films, asserting that there is too much emphasis on drinking, that it is made to seem a glamorous pastime, and that the liquor interests must be paying a pretty penny for the favorable publicity the screen affords their products.

The latter contention would be rather hard to prove, and I hardly think it probable. Out-and-out payment for desirable publicity in a medium so closely watched by the public would be a dangerous procedure—and in this case patently foolish because unnecessary. Nevertheless, the liquor interests have every reason to be delighted at the break their products get on the screen, and they have statistics to support their satisfaction: for instance, the report in *Advertising Age* some months back on the phenomenal increase in customer requests for "pink champagne" after a popular film pair had celebrated on it as a sort of romantic motif in a current film.

American Life à la Hollywood

As to the other contentions, the average movie-goer—and that includes members of practically every family in the United States—cannot deny that they are valid. Drinking *is* somehow associated on the screen with "glamor." Your elaborate household—top-notch American, 1943 design—is likely to be pictured as including a bar as part of its furnishing; if not, decanter or bottle and glasses, beautiful in design and sparkle, are readily available when it is time for the inevitable liquid refreshment to be proffered. And when heroes and heroines betake themselves outside their own homes for an evening's entertainment, the usual film plot shows them repairing to a night club or restaurant for a round of drinks and celebration.

The effect of all this on the audience, the letter-writers point out (it is the younger portion of that audience about whom they are most concerned), is to influence its members unconsciously to assume that if *they* are to be up to date, to enjoy the pleasure and assurance which the admired film characters seem to gain from this procedure, they must go and do likewise. Which is probably true. The fact that other pattern-forming media represent men and women—those paragons of perfection, the *Ladies Home Journal* heroines, for instance—as betaking themselves with increasing frequency to the cocktail lounge is beside the point.

There is another angle on the problem which I believe is worth considering. That is the impression which this screen picture of American life will have when viewed by people of other lands. I remember a young Swiss art salesman on his first business trip to this country. By the time he reached Chicago he was filled with scorn for American women. "They are worse than in any other country," he declared. "All they do is sit around in restaurants and bars drinking cocktails in the afternoon and going to night clubs later on." Protests that after all he had seen only a small number of American women on his tour, stopping as he did in large cities and staying only at the "best" hotels, went unheeded. The impression had been registered so strongly on his mind that there was no erasing it. And it is just as vivid and untrue an impression which our movies with their present emphasis are carrying abroad. One can only hope that the present concern to see that exports-to-come shall be chosen with an eye to the fidelity with which they paint American life will include attention to this little matter of overemphasis on liquor consumption. And that statements like the recent one by the head of the Warner studio, "The glamor era has vanished . . . we ought to leave it behind and

forget it as quickly as possible," will prove to be more than words.

Drinking Without Consequences

All the above, you will note, has to do with "casual" drinking—incidental to the plot, having nothing, really, to do with the action. There remains that drinking which *does* have a place in the story, to advance the action or to characterize persons. With this use, no one could quarrel—for after all drinking is a factor in American life and a matter of social concern—so long as it is treated realistically, with consequences as they are in real life. In fact, portrayal of certain phases of the problem could be one of the most potent means for constructive treatment of the subject. But—have you ever seen it done? Too often the characters are permitted to drink and drink throughout an evening or even longer—and remain perfectly keen-minded and charming through it all.

Quoting the *New York Times* motion picture critic, who disclaims any leanings toward temperance as a "cause": "A peculiar Hollywood tendency has been to overplay the drunk and to misconceive the ways an intoxicated person will behave. . . . We don't wish to appear intolerant of a human failing, but it certainly is hard to perceive wherein the charm of a sotted bar-fly lies. It is also hard to understand why Hollywood so frequently presents its Romeos as drunks. A man doesn't have to sail three sheets in the wind in order to be dashing and desirable. And the strange presumption that he does is not only foolish and sophomoric; it generally tends to bore persons who know that it just isn't true."

Frequently, too, when the films do tackle the problem as plot material, you find them giving with one hand and taking away with the other. Do you remember *Moontide,* a sensitive portrayal of the awakening to decency of a degenerate longshoreman through his care of a pitiful waif? He does forego the drinking sprees which had been the cause for his former undoings, but at his wedding we are shown him and his guests (including the minister) vociferously celebrating via the bottle. The girl in *In This Our Life* drank too much at a roadside tavern and as a result ran down and killed a child, but drinks were served in her own home casually with apparent approval and with no ill effect.

Easy Escapes for Scenarists

A particularly objectionable use of liquor as a plot device—partly because it so obviously is a cheap way for the scenarist to slip out of the complications of his own plot—is the habit of introducing a drinking scene when things have got themselves so tangled that the writer needs a quick resolution. Perhaps it has been a romantic quarrel. Well, have the hero get drunk; let the heroine find him thus, thereby realizing his undying love, and all is well. Or have him stumble, in a drunken state, onto the very key to the anti-nazi secret he has been looking for. This kind of thing happens so often in Hollywood's wondrous dream world that it has become almost a stereotype.

It seems, too, that on the screen *why* you drink, not how much or what kind of liquor, often determines how drunk you get. In this matter some figures from a recent survey of 275 films by the American Business Men's Research Foundation are interesting. When drinking was done casually, as the natural accompaniment to daily living but without a part in the plot, there were in 67 per cent of the episodes no apparent results at all; in 16 per cent, pleasant; in 17 per cent, unpleasant. But in episodes in which the reason for drinking was unhappiness or weakness of character, 84 per cent led to unpleasant results. And when the motive of the script writers was to help their characters to get rid of their inhibitions, to change a "cold fish" to a warmly human being (remember *Now Voyager, The Philadelphia Story* or *They All Kissed the Bride*?), the results in 84 per cent of the cases were pleasant.

There are other interesting facts in this same study. For instance, it reveals that in 317 of the 915 "drinking episodes" recorded the use of liquor was casual, incidental to the plot; in 509, an integral part of the story; in 89, to provide comedy. Of the total number of reviewed episodes, 507 displayed an attitude of apparent approval; 220 of disapproval. Of the leading female characters, 35 per cent were shown at some time drinking liquor; of the leading male characters, 59 per cent. Wine (other than champagne) was the most frequently appearing type of drink, followed in order by whisky, beer, champagne, cocktails. Of the 275 films checked, 54 had no drinking scenes, 221 did. Of the latter group, 154 scenes could be described as representing "slight" use; 67, "considerable."

The Hays Code

In the Hays office's Motion Picture Production Code, formulated during prohibition, portrayal of drinking comes under "Crimes against the Law," and the portion referring to it reads: "The use of liquor in American life, when not required by the plot or for proper characterization, will not be shown." Since the coming of repeal, which obviously outmoded this regulation, the interpretation has been left up to individual officers of the organization, who declare that they make heroic efforts to keep down the *amount* of drinking in the films submitted for their approval. Filed with those films is a list of drinking episodes, including detailed descriptions. However, results of the above study would indicate that perhaps suggestions about how drinking is presented, rather than its extent, need to be formulated. This is but another case in which it is the attitude with which a thing is shown rather than the fact of its showing that counts.

In talking with directors and company officers about casual drinking on the screen, I have found that they agree that it could as well—if not better—be done without, particularly when it is inserted, as most of them admit it frequently is, to give actors "something to do with their hands." Some of them blame the use of liquor paraphernalia on the set-dressers: "They want to work up a good looking setting, and so they go to town on all the glitter and glass they can find." . . . "A night-club setting gives us a chance to introduce special numbers and the like. And you need a bar and glasses to make it look authentic." One blamed the writers: "It's the kind of life most of them know; it never occurs to them that

most of America lives otherwise." At least one official was deeply concerned to have the screen handle the problem realistically. He had just returned from a train trip across the country. "People are confused," he had discovered. "Above all they're drinking too much, as if they could find an answer there. They need to find something to replace that—a faith in something to work toward. I'd like to see the movies help give it to them."

The people who write letters to the editor have hit on something that is more important than it looks at first glance. Movies are becoming increasingly important not only in interpreting but in setting the pattern of American life. Are they to reflect that life realistically, as it is at the heart, or as it is in the glittering, shallow reflection that has so long been offered for the entertainment and education of people both at home and abroad?

Another Attempt to Square a Circle

By Vernon Nash

THE PROPOSAL for world federation set forth by Ely Culbertson is being praised in extravagant language by a large and varied group of experts, publicists and other leaders. Consequently anyone who believes that the world must be governed will give the proposal fullest and most earnest study. Its promulgation by such a name at this time meets a great need; it will help to turn public attention from vague generalizations about postwar peace aims to possible precise methods by which they can be attained. We can thank Mr. Culbertson most heartily for this.

The Culbertson proposal as it stands could not, in my judgment, end the war system since it would not remove the causes of international conflict. Mr. Culbertson expressly provides that the system of so-called world government he projects would have no right or power to deal *authoritatively* with the disparities in privilege and opportunity among peoples which give rise to mob violence on a world scale.

I

As I analyze the Culbertson plan, its chief presuppositions are:

1. Acceptable world order can be maintained by a political authority which can put down armed aggression. World government need not have, and should not have, any other decisive powers whatsoever.

2. Secretary Hull suggests that wars arise because national boundaries have become unnatural barriers to the movements of goods and services. Not so, says Ely Culbertson. Wars are made by certain gangster-leaders or war-loving peoples, all of whom covet loot. All we need do, therefore, in order to end the war system, is to make it physically impossible for such persons and nations to wage war successfully.

3. For the sake of world peace, the American people are now ready to accept one substantial infringement of the absolute sovereignty of the United States; but only one. They are willing (a) to let the relative size of their war-making establishment be fixed by mutual agreement; (b) to let American contingents become a unit of a "world police force" in name, allegiance and uniforms; (c) to agree that our contingents shall be subject to call at all times, as needed, to oppose any act of aggression in any part of the world.

4. We will effectually surrender the right and power to make war at our own discretion, provided the American unit of the world police force is also subject to the authority of the government of the United States for use within our strategic defense zone, and provided the relative size of our contingents together with the places where they may be stationed are such as to make us militarily impregnable.

5. Real national disarmament has "sinister implications" for large nations which would be thereafter always at the mercy of any possible world dictator with his janizaries. Therefore, no state of any consequence can be expected to consent to its own disarmament. (The plan does require such complete disarmament of all but eleven nations.)

II

These are summarized deductions from the introductory passages of Mr. Culbertson's writings concerning his plan. My concise paraphrasings do not, I hope, do violence to his thought. The logical results of such reasoning are prominent in the finished product. The world president (who must be an American for the first term of six years, and must be a British subject for the next term) would have positive authority to use the world police force upon authorization of the world supreme court. The world senate (a quasi-legislative body) and the world court would have no such affirmative jurisdiction in dealing with social and economic problems; they must secure voluntary collaboration in the setting up of functional commissions, corporations and institutions.

Mr. Culbertson's eleven regional federations, which would in turn form the federation of the world, have been widely acclaimed. Yet the almost complete absence of any representative structure within this framework means to a certainty that the world federation would be a government by governments for governments. This was one of the major sources of Geneva's tragic weakness. Beyond this, most of the assertions made by Culbertson and others concerning the homogeneity, congeniality and self-sufficiency of certain allegedly natural geographical groups are based upon outright mythology. Ask the Balkans if proximity and cultural similarity necessarily make for peace!

Each region with more than one national government

in it is to have an "initiating" member. If you would be precise, for "initiating" read "dominant." This prospective dominance would lend attractiveness to the scheme in many of the initiating states. By the same token, it would create sharp prejudice against the plan in most of the other countries in each region. Still more invidious are the lengths to which Mr. Culbertson goes in order to make the plan palatable to American nationalists. The author most nearly approaches fanaticism in his conviction that his "Quota Force Principle" for determining what armaments each nation may have is the one utterly dependable answer to the most baffling problem in international relations. We are to trust ourselves to mathematical ratios again in a more ingenious and more involved version of the 5-5-3 business. There is, however, a curious internal contradiction in his confident assertion that his plan "puts war in a straitjacket," for at the same time he requires that American contingents of the world police force must garrison and control naval, military and air bases *on the other side of* both the Atlantic and Pacific oceans. Our unit must be one-fifth the world's total of men and material, just slightly less than that of the entire "mobile corps" to be recruited from the small nations and to be directly under the authority of the world federation. Just who do we think we are, anyway?

Mr. Culbertson will seem to the nationals of many other lands to have let the imperialistic cat out of the bag when he declares with vigor that we must have such a world-wide zone of defense either within the framework of a federation if we can get it thus; otherwise on our own. If we exclaim in hurt surprise that other nations can trust us to remain forever on the defensive, they can rightly point out that trust of this type must be mutual. Proponents urge that other nations actually do not need to trust us since they will have the protection of the magic quota principles. If the maintenance of a mathematical ratio in war establishments is such perfect assurance, then we do not need to have bases 13,000 miles southwest of San Diego.

III

Here is yet another attempt to square a circle—to gain the advantages of internationalism while leaving almost untouched the essential prerogatives of nationalism. Mr. Culbertson leaves *control* of trade, communications and currency in the hands of national governments. Yet nations make devastating war upon each other by means of customs duties, trade quotas and manipulations of money, quite as much as by armies and navies. These forms of economic warfare are continuous; out of them overt fighting develops with irresistible certainty. We shall not destroy the end-result of war until we are willing to change the anarchic international relationships which cause war.

It is at this point that the attractive analogy between the proposed world police force in national contingents and the national guards of our forty-eight American states falls down. All our states are constituent members of a full-fledged union which has power to control *all* our common concerns. We do not have an arrangement, moreover, whereby only a selected group of big states are permitted to have national guards while the rest may only contribute detachments to the federal army.

In any rightful world commonwealth, no nation would be permitted to possess armed forces other than those with light arms required for the maintenance of internal order. With such general disarmament, the common government of mankind would need only small forces as a safeguard against rebellion. The world police forces otherwise should be units similar in character and equipment to our coast guard, FBI, federal marshals, state troopers and the like—all trained to cope with individual lawbreakers. *Police* do not make war; they enforce statutory law.

Anyone who is not prepared to take the risks incident to all-round disarmament should reconcile himself to the still greater risks of war at recurrent intervals. Interested parties in the possession of arms will use them under provocation. Men with side arms often draw first and think afterwards. It will not end war merely to increase the odds against success. Desperate men are almost always long-shot gamblers. They will be encouraged to take chances by sublime confidence in their superior fighting abilities and strategy, by assumed advantages of time and space, by the aversion of most men to savagery, and by certain knowledge that the sated are naturally peace-loving. Demonstrations of superior force have never worked beyond a certain point. If we are to end the war system, we must all give up the means by which wars can be made, and trust impartial agencies (as we do within nations) to possess and use whatever weapons are required for the preservation of order under law.

IV

Just here, to my mind, is the most serious flaw in Mr. Culbertson's proposal. It actually enthrones the war system as the one approved method of maintaining order. Peace would not rest upon the enforcement of just law directed against individual lawbreakers, as it does within civilized nations. The so-called police forces of the world would not even have the moral justification of putting down rebellion against an authority which derived its just powers from the consent of the governed. Whenever and wherever a breach of the peace was made, then war would be required to "prevent aggression." Alexander Hamilton thoroughly exploded the desirability and workability of any such system more than a century and a half ago.

It seems to me to be bankruptcy of both morality and statesmanship to insist that we have no other option but to maintain heavy armaments into an indefinite future with even the possibility that they would have to be used at intervals. All the horror and loss involved in making war on any scale would be suffered in every conflict, and in every instance there would be colossal risk that differences on the issue among the arms-possessing states and within the mobile corps would develop the little war into another world war. Could the world federation count upon the support of the American contingents in any action which the American people as a whole strongly disapproved? Ditto for every other national contingent in the initiating states and in the mobile corps. If anything comparable to present army, navy and air forces is required

for a world government, the only dependable arrangement would be mixed forces similar to the French Foreign Legion directly under an executive responsible to a world parliament. Much reliance on ratios of any kind is unjustified in that they would promptly go by the board with every outbreak.

A world authority must be sufficient *at once* to deal beneficially with the major tasks essential to a lasting and creative peace. Otherwise a third war will be upon us before halting half-measures have made it possible to move on toward something more adequate. We need not experiment with something completely new and untried, nor need we try again something which never has worked. A sufficient degree of unity has been won out of great diversity a good many times in modern history, and always by applications of the federal principle. In all federal unions—the United States, Canada, Switzerland, Australia, Mexico, Venezuela—and in quasi-federal systems like those of the Union of South Africa, the Argentine and Soviet Russia, the common affairs of widely separated territories occupied by differing races speaking various languages have been administered under law with astounding success on the whole, considering the handicaps all have met. The safest course for mankind, therefore, would seem to be the adoption of some form of world federalism.

BOOKS

Her Walls Eternal Stand

WHAT IS THE CHURCH DOING? *By Henry Pitney Van Dusen. Charles Scribner's Sons, $1.00.*

THE SECOND word of the title should be italicized, thus: "What *is* the church doing?" to give it the skeptical twist sometimes heard from the lips of those who ask the question not for information but as a way of saying that, in their opinion, the church is not doing much in these days. Professor Van Dusen takes that question at its face value as though it were asked in good faith, and in answering it disposes of the cynical presumption that there is no answer.

A much more comprehensive answer might have been given and a much larger book might have been written under this title. But that larger book would probably not have attained the distinction of a column-length review in *Time,* such as this one had last week. And the answer here given is sufficient for the author's main purpose, which is to show that the church is still the most powerful institution in the world so far as concerns the rallying of the spirit of man to meet the most threatening and testing emergencies. To prove this proposition it is not necessary to exhibit all that the church is doing. It is sufficient to tell what it is doing in three fields. These establish the three main topics: first, the heroic fidelity and resistance of the churches in nazi-occupied lands; second, the strength and continuing activity of the "younger churches" in countries which have been mission fields during the past century or less and in which Christianity is still a minority religion; third, the progress and promise of recent and current movements toward such unification of the churches as will express the essential unity of the church and the world-wide scope of its fellowship and function.

It is scarcely necessary to summarize the materials assembled under each of these heads. As to the "churches in captivity," it cannot have escaped the attention of any observer that in such countries as Norway, the Netherlands and France, and even in Germany itself, the churches have been the only foci of organized resistance to Hitler's new order of hatred and inhumanity. Universities, scientific societies, the institutions which were supposed to be the conservators and promoters of the cultural traditions—all have folded up or knuckled under. Only the churches have had a faith unassimilable to the regime of terror and worth the risk of martyrdom. In Germany, to be sure, not all the churches have taken this stand; but those that have done so have been the only institutions that did. And these churches under the yoke have not only maintained their witness to the gospel, but under incredible difficulties they have continued their normal functioning so far as possible and far more than one would have believed possible. For example, to mention only one feature: "As in every one of the lands in captivity, the French churches have continued to raise for foreign missionary work as much as or more than in normal times." Of course the funds cannot be sent to the fields now, but we are told that they are being laid away for use after the war. The whole story of this epic struggle for the preservation of Christianity in the German-dominated countries is told briefly but effectively and with many details.

But what of those "younger churches" which have only lately become self-supporting or were still dependent on support from the older churches when the war dislocated all international traffic? About one-eighth of the support of "foreign missions" came from the churches of continental Europe, three-eighths from Great Britain, one-half from the United States. The missions of the Continental churches are temporarily "orphaned." Caring for them is one of the major responsibilities of churches in the United States, and much has been done to meet the need. The second section of Dr. Van Dusen's book gives a vivid picture both of the needs of the orphaned churches and of the vigor and competence of those native churches which are on their own. The author's personal observations in the Far East and his participation in the Madras Conference serve him well here.

And finally, he surveys the ecumenical movement in the main phases of its development since the Edinburgh Conference of 1910, and gives a hopeful interpretation of the many specific union projects, some of which have reached fruition while others are still in process. This is, of course, a very large subject upon which volumes might be written, as indeed they have been. Nevertheless it is advantageous to have a concise conspectus of the whole process, to serve as a guide to further study for those who have a real interest in the topic and to give a necessary minimum of information to those who will go no farther.

While these three sections, telling what the church is doing in three specific fields, do not answer the whole question suggested by the title, they go far enough toward answering it to demonstrate the vitality of the church and its awareness of the present problems of the world, and to suggest the strong probability that such an institution will be a significant factor in the building of a new and better world when the time for rebuilding comes.

Such a book as this has two distinct values, and perhaps

more. The conciseness of its presentation of a large amount of live material, all of it significant and much of it heroic and in the best sense thrilling, should appeal to readers who have been accustomed to view the church from the outside with a critical eye and with not enough interest to move them to take the trouble to find out what it is all about. And its completeness within the limits which the author has set for himself will make it useful for study groups in churches.

W. E. GARRISON.

Books in Brief

GEORGE WHETSTONE, MID-ELIZABETHAN GENTLEMAN OF LETTERS. *By Thomas C. Izard. Columbia University Press, $3.75.*

To bring Whetstone forth from the shroud of oblivion that has covered him for three centuries is virtually a literary discovery, of high interest if not of high importance. So far as he has been remembered at all, and that by very few, it is as the author of a bulky ten-act play, *Promos and Cassandra,* published in 1578 but never staged, from which Shakespeare got the plot of his *Measure for Measure.* (That, if you remember, is the comedy in which a substitute duke, filling in for the real duke who ostensibly goes on a far journey, but in fact sticks around in disguise, starts a stern campaign against loose morals and is caught in his own trap.) It was an old story even then. Its history well illustrates the way in which medieval and Renaissance tales were a public domain from which authors might take what they pleased and use it as they liked. Shakespeare might have found this plot in any of half a dozen other places, but it is evident that he actually got it from Whetstone. But Whetstone wrote other and more important things. His *Heptameron of Civil Discourses,* designed to introduce Italian etiquette and culture into England and partly inspired by the example of Castiglione, was a collection of stories (including a rewrite of the *Promos and Cassandra* tale) set in a framework after the manner which Chaucer and more recently Margaret of Navarre had borrowed from Boccaccio. Charmed, and misled, by Dante's and Boccaccio's praise of the "Pineta," a beautiful pine forest near Ravenna, Whetstone had his ladies and gentlemen assemble for their story-telling bee in "a grove of pineapple trees"—which would indeed be a horticultural curiosity. Whetstone grew more serious as he grew older. His *Mirour for Magestrates* brought to bear the example of the good Roman emperor Alexander Severus for guidance of English officials, and in *A Touchstone for the Time* he castigated the "many perillous mischiefes bred in the bowels of the citie of London" and pointed the way to reform. Dr. Izard's research not only supplies all needed information about Whetstone and corrects some misinformation which has crept into even the most honored works of reference but also sheds light from a new angle on the spacious, but very confused, times of great Elizabeth.

JOHN BIDWELL, PRINCE OF CALIFORNIA PIONEERS. *By Rockwell D. Hunt. Caxton Printers, $3.50.*

That the man who organized the first party to cross the plains to California in 1841 (and was arrested by the Mexican authorities for leading "an invading armed force"), who had a prominent part in organizing the Bear-Flag Republic and turning California over to the United States in 1846, who found gold where there was most of it but delayed following up his discovery until others beat him to it—that the man who did these things lived until 1900, a time that seems fairly recent to some of us, and was a prosperous and progressive citizen in the California that we know, shows how swift has been the development of our west. Dean Hunt's carefully studied and expertly written biography of Bidwell is full of human and historical interest. Born in 1819 in Chautauqua county, New York, Bidwell used to the full all his opportunities for education (which were less than the name of the county may suggest to the modern reader), and had adventured westward and taught school at various places in the Mississippi valley before he headed for the real west at the age of twenty-two. There were perhaps 100 or 150 Americans in California when he arrived. He worked for Sutton six years in the Sacramento valley. It was he who carried to San Francisco, then a village known as Yerba Buena, the news of the great gold discovery. He had missed his big chance in 1844, but he founded the town of Sutterville, which became a rival of Sacramento, and found enough gold on the Feather river to make him moderately rich, though "Bidwell's Bar" (a gravel bar in the river) petered out in a few years and the town disappeared. Agriculture became his chief interest, and his Rancho Chico was one of the finest. Bidwell was a solid citizen in a highly speculative and fluid society, and a man of character as well as of substance. He was a Union man in 1861 and a brigadier general in the militia, a member of Congress in 1865, and the Prohibition party's candidate for President in 1892.

A CHAIN OF PRAYER ACROSS THE AGES. *Compiled by Selina Fitzherbert Fox. E. P. Dutton & Company, $2.00.*

This anthology of prayers selected from the devotional literature of the Hebrew-Christian tradition of all countries, languages and ages has been revised, enlarged and reprinted more than a dozen times since its first publication thirty years ago. The arrangement includes pages of morning prayers for twenty-six weeks, evening prayers for four weeks, and prayers for many special days, occasions and needs. This is probably the best collection of its kind in existence.

Books Received

The Quest for Preaching Power. By John Nicholls Booth. Macmillan, $2.00. Young preachers will find useful suggestions in the methods of sermon building, hints about the use of illustrations and other homiletical instructions presented by the author, himself a fairly young preacher. Preachers both young and old will be stimulated to a fresh realization of the opportunity which the pulpit affords and of the importance of developing its possibilities.

Coercion of States: In Federal Unions. By Harrop Freeman and Theodore Paullin. Pacifist Research Bureau, 1201 Chestnut St., Philadelphia, 25 cents. The argument, based on the history of the United States, the British Commonwealth of Nations, Canada, South Africa and other countries, is that coercion by violence is a disruptive rather than a cohesive force in federal unions, and that unity comes only by the cultivation of common interests and cultural exchanges.

The Interpretation of History. Edited by Joseph R. Strayer. Princeton University Press, $2.50. (To be reviewed.)

Washington in 1868. By Samuel L. Clemens. Edited by Cyril Clemens. International Mark Twain Society, Webster Groves, Mo., $2.00. A reprint of articles written by Mark Twain for the *Chicago Republican* and published Feb. 8 to March 1, 1868. Besides being correspondent for that paper he was secretary for Senator W. M. Stewart of Nevada.

The Unconquerable. By Charles Tudor Leber. Revell, $1.50. Dr. Leber, a secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., made a six-months westward trip around the world ending at New York seven weeks after Pearl Harbor. In this volume he records his observations and reflections on the state of the world and especially of the mission fields not

merely on the eve of war but, in part, after war had actually begun. He finds the missionary enterprise still far short of complete, as it obviously is, its resources unexhausted and its impulse irresistible.

The Other Side of Main Street, A History Teacher from Sauk Centre. By Henry Johnson. Columbia University Press, $2.75. Sauk Centre, Minnesota, was the "Gopher Prairie" of Sinclair Lewis' *Main Street.* Professor Johnson (now emeritus, Teachers College, Columbia University) was brought to this town by his parents in 1869, when he was still too young to remember his birthplace in Sweden, and spent his boyhood there. In this genial and charming autobiography he tells of getting an education (and jobs to make it possible) under conditions still somewhat primitive, of further study at Harvard and Columbia and in Europe, and of teaching at various places before returning to Columbia. He does not join issue directly with the fictional interpreter of Sauk Centre, nor does he paint any flattering picture of that village, but he takes a different view of life and people, a view devoid of cynicism and superiority and full of human warmth and good humor.

Social Work Year Book 1943, A Description of Organized Activities in Social Work and Related Fields. Edited by Russell H. Kurtz. Russell Sage Foundation, $3.25. The 784 pages of this seventh issue in this series contain something like eighty topical articles by leading authorities in the various aspects of social work, an extensive directory of social agencies with a brief description of each, and an index so complete that the whole can be used as an encyclopedia of social work. Indispensable for workers and students in this field.

Abundant Living. By E. Stanley Jones. Abingdon-Cokesbury, $1.00. A book of daily devotions and meditations, arranged by days for fifty-two weeks; the weeks are not dated, so the reader can begin at any time. But one should speak of the user, rather than the reader, for such a book as this is not merely to be read, though it reads well, but to be chewed and inwardly digested. It has, in a high degree of concentration, all those fine qualities which have characterized Stanley Jones' writings at their best and have given him his unique place of religious leadership today.

William Lawrence, Later Years of a Happy Life. By Henry Knox Sherrill. Harvard University Press, $2.00. Bishop Lawrence lived to the good age of ninety-one. He wrote his own *Memories of a Happy Life* (1926) on the eve of his retirement. But his retirement was only to other forms of activity. It is symbolical of his continuing vigor and interest in events that the last entry in his diary, two days before his death, tells of going into Boston to vote for mayor. Bishop Sherrill, his friend and successor, had plenty of material for this picture of a useful and genial old age.

New Eyes for Invisibles. By Rufus Jones. Macmillan, $2.00. (To be reviewed.)

CORRESPONDENCE

Why Defend Jehovah's Witnesses?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your constant policy favoring the drawing together of denominations is to be commended. But why do you take the inconsistent position when you offer aid and comfort to the Jehovah's Witnesses? Surely there is no group that is so definitely divisive, no group that is working harder to weaken the church, than the Witnesses. Many Christians whose faith is not too well grounded are unable to withstand the aggressive attacks of the eloquent proselyters. The Witnesses are so narrow, so conceited, so bigoted as to assert and insist that only those who believe their doctrines are saved. I am sure that they consign every member of The Christian Century staff to some place besides heaven unless you men fall into step with them.

Freedom of religion is one thing that Americans need not worry about. If our courts can help a little in curbing the strange activities of this divisive sect, more power to them. It seems unthinkable for leaders of the denominations with broader and more charitable doctrines to try to help the Witnesses.

Iola, Kans. PERRY O. HANSON.

[Our concern is only for the protection of the American principle of freedom of religion, as constitutionally guaranteed. The unanimous decisions of the Supreme Court, reported on page 315 this week, support our contention as to the importance of the issues and precedents involved. Our correspondent is probably correct in his estimate of the attitude of the Witnesses toward the editors of The Christian Century. But civil liberties which do not protect the rights of minority groups are worthless.—THE EDITORS.]

Against Oriental Admission

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your editorial, "Drop the Asiatic Color Bar," in The Christian Century for February 17. I disagree thoroughly. You seem to have overlooked completely the practical side of this subject and have thought only in terms of altruism. While recognizing the beauty of this sentiment from a humanitarian standpoint, I consider it wholly impractical.

When this war is over—which we all fervently hope may be sooner than its present status would indicate—we are going to have an almost insurmountable task in demobilizing our soldiers and getting them back into civilian life and suitably employed. Many of our foremost economists predict that when that period of rehabilitation is in progress, we will have depression and unemployment on a scale heretofore unheard of. Assuming this to be true, why aggravate a situation which is almost hopeless by opening our gates to a flood of pauper immigration? (They will most assuredly be paupers.) Would it not be much better during such a period to close our boundaries to *all* immigration from *all* countries for a specified number of years, let us say fifteen or twenty years, or until our armed forces shall have been reabsorbed into the normal life from which they were taken without volition on their part, and to which they have the promise of our President they shall be returned?

Kalispell, Mont. J. H. CHESTER.

[If Asiatics were admitted on a quota basis after the war, that would mean not more than 100 per year from each country—say, roughly, 1,000 a year in all. Is this "a flood of pauper immigration"? However, we have no objection in principle to our correspondent's proposal to exclude all immigration for a period after the war; our concern is simply that Asiatics shall be treated on exactly the same basis as all other peoples.—THE EDITORS.]

Letter from a Japanese Camp

EDITOR THE CHRISTIAN CENTURY:

SIR: The announcement that citizens of Japanese ancestry may now enlist in the army has generally been looked upon as evidence that the government is ceasing to discriminate against them. How it looks to a sensitive *nisei,* however, may be seen in the following quotation from a letter I received from a resident in one of the WRA centers:

"The recruiting lieutenant has read the proclamation as set forth by the war department some three times, but has had little to add. When questioned by the residents he has said, 'Well, after all I am only a first lieutenant.'

"So far the response of the residents has been a negative one. Twice the people have refused to sign or fill out in any part the questionnaire submitted to them. For this I am greatly concerned. Our actions may invite the army into the center. I am afraid that we will be considered disloyal or pro-Axis in the public eye. And what will this do to resettlement policies? . . .

"President Roosevelt is quoted as having written the secretary of war commending the move to accept Japanese-Americans in

the army: 'No loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry. The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry. Every loyal American citizen should be given the opportunity to serve this country wherever his skills will make the greatest contribution—whether it be in the ranks of the armed forces, war production, agriculture, government service, or other work essential to the war effort.'

"That sounds fine, but if it is true why are we American citizens in concentration camps, surrounded by barbed wire with soldiers on guard who will shoot if we try to get through? Why are we offered service only in a racially segregated battalion (a fact which the *nisei* greatly resent)? Why has the army ruled that students among us could not be relocated at colleges along the eastern seaboard?

"There was quite a lot of guffawing when a speaker said that this is a free country; but when someone else said that this was a democracy only for the whites everybody clapped in assent. I think that the question that causes most serious concern, however, is: What will happen to us in the future? No statement concerning that has been forthcoming. If a citizen *nisei* volunteers, how does he know that his non-citizen parents will not be sent back to Japan after the war? All we hear is that California communities have passed resolutions barring any of us from ever returning. And Arkansas has passed a law, and the governor has signed it, which prohibits persons of Japanese ancestry and their descendants, regardless of citizenship, from ever owning land in that state. Yet the President speaks of 'the democratic right to exercise the responsibilities of citizenship regardless of ancestry.'

"A lot of fellows will probably join up—largely because they are depressed and want to get out of these concentration camps on any terms, or because they have a devil-may-care or what-can-I-lose attitude. And some may think that they can 'buy' American good will this way—and for that we would be willing to pay any price.

"In any event I hope that the public is aware of what takes place from both angles. If there are but a few volunteers, and if the majority refuse to bear arms, I suppose that our chances of leading a normal life in America will be further handicapped than they already are. However, as a near-pacifist I cannot think that sacrifice of human life will bring about the goals we really want. Somehow I fear the outcome will not be good as far as our standing with the public is concerned."

This letter speaks for itself. I join the writer in hoping that the public is aware of what takes place "from both angles."

San Francisco State College, ALFRED G. FISK.
San Francisco, Calif.

Never Mind the Old Debates—Let's Feed Them Now!

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that the influential churchmen, whose spokesman Dr. H. P. Van Dusen has been, are aroused to the necessity for action in the matter of feeding Belgium's children, what are we waiting for? Let us by all means get at this business of sending even limited food into Belgium before it becomes even later than "now's tragic lateness."

I suppose one ought to be content with the fact of their consenting after two years of determined opposition. But somehow their manner of consenting puzzles me quite as much as did their former manner of opposing. Apart from their apparent unwillingness to have anything to do with any plan Mr. Hoover proposed (can any good thing come out of Nazareth?) their main argument then was that "the Germans had despoiled these peoples of their supplies, and it was their obligation to care for them." Now, however, they say that the conditions have radically changed. Well, one major condition has not changed except to grow steadily worse. It is still Germany's responsibility to feed those conquered peoples. But with the increased food shortage in the Reich one would suppose the nazis would be more determined than ever to take from Belgium the equivalent of what we supply.

To be sure, the situation has radically changed in one respect. For as Dr. Van Dusen reports in *Christianity and Crisis:* "The fate of the next generation in Belgium does not depend on what can be done on a lavish scale in two or three years. It depends on what can be done, even on a small scale, within the next two or three months." But this very thing Mr. Hoover was saying a year or two ago when, far from insisting on a particular plan, he presented one which he felt feasible and pleaded for *some* action no matter how small, warning both Britain and America that a year hence would be too late for numberless thousands in that and other nazi-held lands.

Another thing which puzzles me is the argument that to attempt any agitation before this moment would have served to divide opinion in America regarding Britain's stand at a time when Britain had her back to the wall. Now Dr. Van Dusen's group says that danger is past. One wonders from all this if we are to wait until everything is politically safe before we agitate for anything.

One final question. If Mr. Hoover's plan was not feasible, as they argued in opposing it, why have we had to wait nearly two years for them to hatch out a plan which they can endorse? Is it that dried milk and vitamins are only now available in quantity and form to permit generous shipments to Belgium? I do not know, but in any event let us continue the discussion Dr. Van Dusen has begun. For with more light brought to bear on the subject we may hasten the hour when those in authority in Britain and American will act.

First Baptist Church, DONALD B. CLOWARD.
Auburn, N. Y.

Anticipating the Historians

EDITOR THE CHRISTIAN CENTURY:

SIR: I trust you will keep hammering away on the topic discussed in your March 3 editorial, "Relief—or Extermination." Some day the historians will point to the refusal of food for Europe as the absolute "low" of the churches.

Brookline, Mass. CHRISTIAN F. KLEBSATTEL.

Referred to Mr. Culbertson

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Villard asks discussion of the Culbertson plan for the constitution of the world. It is an admirable combination of audacious ingenuity with a determination to face facts realistically; but Mr. Culbertson has neglected to utilize American experience at one point.

Since the United States began to be one of the world's great nations in population, no man has served two full terms as President and done as well in his second term as in his first. Of the one man who has undertaken a third term it is permissible already to say that those features in his third administration which have been most strongly criticized and least defended have been those which most obviously bore the earmarks of his personal temperament and habitual methods. The conclusion, as fully proved as a century's experience of a nation can prove it, is that after the fatigue of four years in the White House a man is no longer as competent to go into the job as he was when he began. In other words, the disadvantage of fatigue outweighs the advantage of experience; running the United States is now so big a job that it wears a man out. The newspapers frequently remark that in these days ex-Presidents do not usually survive long.

Therefore Culbertson, if he wants a competent president for the world, should have provided that the office shall not be given to one who has served as president of a regional federation, or who, whether as president or as prime minister or by other title, has served as de facto executive head of a nation of more than a specified population (fifteen million?).

Ballard Vale, Mass. STEVEN T. BYINGTON.

NEWS *of the* CHRISTIAN WORLD

Back Move to Feed Europe's Children

Chicago Organizations Hear Leader Approve Project—National Family Week to Be Observed

(Correspondence from Chicago)

CHICAGO, March 8.—The sober statements of a man who has seen suffering in France, Belgium and Scandinavian lands have solidified sentiment in this city and crystallized it into action. James W. Johnson, an aviator in the First World War, organizer of the American Volunteer Ambulance Corps, a member of the executive committee of the Postwar World Council and an independent observer who has made several trips to get first-hand information on food conditions in Europe, in an address at the Chicago Temple last Friday evening supported The Christian Century's position on feeding children of conquered lands. In the first place, he said, food can be gotten to hungry children without the enemy's reducing the present rations to them because it is being done in Greece at the rate of 18,000 tons of food a month. In the second place, it would cost America nothing, for frozen funds of these lands are available to pay for supplies. In the third place, it would not cause American shortages because supplies would come principally from South America. In the fourth place, unless this is done the same kind of terrorism we are trying to destroy will be astride every land in Europe. Johnson told of seeing bands of youth knock down civilians for food—bands owning no allegiance to law, flag, land or humane feeling, but only to leaders quite as desperate as themselves.

* * *

Chicago Organizations to Push Food Relief

Mr. Johnson proposed an initial shipment of 25,000 tons of food a month, "enough to give 2,000,000 children one extra meal a month." That could be stepped up if conditions justified or stopped if our confidence were betrayed. After the address, the 200 people present representing more than 100 organizations of the city looked at a recent motion picture of Quaker relief work in Europe, approved a petition to the President and the director of foreign relief and rehabilitation, Herbert H. Lehman, urging these steps, and with similar petitions in their hands went back to their organizations to arouse them and enlist their support in this cause. One woman said after the meeting: "When a Chicago bishop joined with other churchmen in advocating starvation early in this war, I couldn't believe my eyes. . . . I gave up all my connections with the church."

* * *

Three Faiths Back National Family Week

Edgar Schmiedeler, director of the family life bureau of the National Catholic Welfare Conference, Israel Goldstein, president of the Synagogue Council of America, L. Foster Wood, secretary of the Federal Council commission on marriage and the home, Mrs. Ruth Mougey Worrell, president of the United Council of Church Women, and Harry C. Munro, director of adult work of the International Council of Religious Education, met in Washington, D.C., in November and issued an agreement between the three major religious groups, Jewish, Catholic and Protestant, to unite in the sponsoring and observation of National Family Week, May 2-9. The observance will be under the sponsorship of the religious groups, but government agencies will cooperate in its promotion throughout the country. The program envisages a threefold objective: decent homes, a decent environment for homes, and a recognition of the responsibility of the home for the highest development of individual and social living.

* * *

And So Forth

One Chicagoan who has lost his job as a result of the war is John H. Wigmore, dean emeritus of Northwestern University, who was engaged in compiling and translating Japanese law for the Japanese government, an undertaking begun 50 years ago when he was teaching law in Japan. Dean Wigmore says he doesn't mind this too much because, as far as he can see, Japan doesn't have much use for law today.

Max Rheinstein, professor of comparative law at the University of Chicago, said in his recent Walgreen Foundation lecture that it is inevitable that "revision of the military legal code will take place." It must be changed to meet the needs of a civilian army instead of the professional force it is at present designed to serve. He cited particularly trial by peers instead of by superiors and the right of appeal which are indispensable to civil rights and general justice.

Walter M. Alderton of Chicago Theological Seminary is preaching during March at New First Congregational Church, and Edwin W. Todd, assistant, will serve as acting pastor until a successor to O.W.S. McCall is secured.

CHARLES LESLIE VENABLE.

C.P.S. Men Eat Grass In Food Experiment

Fifty men at C.P.S. Camp Magnolia, Ark., have volunteered to eat grass in a series of tests to determine its food value and health properties. The camp is conducted by the Church of the Brethren and the experiment, which is to be continued for a period of six months, is under medical supervision.

Gilroy to Retire

William Edgar Gilroy, for the past 21 years editor of *Advance*, Congregational magazine, will retire on May 31, according to an announcement by the Pilgrim Press division of the Congregational Board of Home Missions. Born in Canada, Dr. Gilroy became a citizen of the United States in 1925. He was ordained to the ministry in 1900.

Asiatics Ask for Vote in Canada

Indians Appeal to the British Columbia Legislature—Ministers Refuse to Petition Gandhi's Release

(Correspondence from British Columbia)

VICTORIA, March 4.—A delegation of East Indians representing 1,200 of their fellow countrymen resident here waited on the provincial cabinet yesterday asking for the vote in this province. Among the delegation were East Indian veterans of the last war and East Indian soldiers of this war. One of the spokesmen of the group is an M. Sc. from the University of Alberta, now resident here. He was born in India. Sir Robert Holland, prominent civil servant in India for many years, who returned only a few months ago from a special mission in India for the British government, supported the plea of the delegation. The delegates also came to the study of your correspondent and met a few ministers who expressed themselves as anxious that the franchise should be given to the East Indians here.

* * *

Refuse to Ask for Release of Gandhi

However, the ministers, on being asked also to support a petition for the release of Gandhi, were not disposed to offer support, on the ground of confusion as to the issues. Sir Robert Holland also withholds support of that plea on the ground that Gandhi's primary purpose is the fostering of civil disobedience. Sir Robert holds that Gandhi is respected but not followed in India and points out that enlistments in India are now 70,000 a month. He says that the native army is almost 2,000,000 strong and could easily rebel if there were any widespread discontent with British control. Mrs. Dorothy Steeves, a socialist member of the legislature, urged on the floor of the house that North American Indians are also entitled to the franchise as they are without doubt the first citizens of Canada.

* * *

Propose Postwar Plan For Province

The provincial legislature is now in session. A prominent feature of its proceedings to date is the presentation of the Perry report. Mr. Perry is minister of education and led a committee of nine, composed of members of all three parties of the house, who studied during the past year the problems of postwar rehabilitation in this province. The report is an impressive and sincere document and has been responsibly characterized as "far ahead of any other Canadian report, either provincial or federal." Its spirit is radical and forward-looking, partaking of the nature of the Beveridge proposals for Britain and of the hope for the future expressed by Vice-President Wallace of the United States. It contemplates the de-

velopment of natural resources for the people of the province and an end of the serfdom of teachers and the possibility of equal educational advantages for all.

* * *

Great Reserves of Timber and Land

It is pointed out that there are 20,000,000 acres of arable land in British Columbia, of which only 700,000 are now cultivated. Mr. Perry insists that we find people and ways to develop this land, and that, failing that, it is inevitable that others will do it in spite of us. The 20,000,000 acres are exclusive of the vast forest areas. The opening of the Alaska highway has undoubtedly given stimulus to hopes for the opening of the British Columbia hinterland to soldiers returning after the war as well as to other immigrants. This report, like all similar ones, requires only the character and integrity of people to implement its dream.

* * *

Conservative Government Is Under Fire

Mr. Winch, the indefatigable leader of the C.C.F. or socialist opposition, is a tireless critic of the coalition government. Particularly has he been censorious of the purchasing system which has recently given rise to trials, still in progress, involving government officials and business men. Mr. Winch charged that the trials have been transferred to Vancouver to induce delay, thus avoiding discussion in this session, and postponing it till a time when present guilt shall have become obscured. This charge drew fire from the premier, and the speaker ruled against it while cases are *sub judice*. It is an open question however whether this plausible procedure will put the quietus on the anxieties which have arisen in the public mind or whether it will serve to aggravate them. The public will doubtless be grateful that there is still an active opposition in the house in terms of the C.C.F., and that the coalition is not all-embracing—a condition which would give rise to uneasiness, inasmuch as it would provide no pitiless scrutiny of public trusts. The appointment of a purchasing commission by the government, along with its radical curbing of liquor consumption in the province, indicating a possible emancipation from the power of the liquor barons, may serve to allay popular anxiety. However, the old parties are on trial as never before and cannot assume an indefinite tenure of power. It seems likely that the present temper of the socialist opposition is somewhat better suited to the tasks of criticism than it is to the responsibilities of office.

* * *

Jurist Holds Churches May Save Marriages

Justice A. M. Manson said recently that 700 homes in this province are being shattered each year by divorce. In 1922, 138 divorces were granted, representing 3.71 per cent of the marriages for that year. In 1942, 661 divorces were granted, representing 7.4 per cent of the total marriages. The judge pointed to a "diminishing respect for the marriage contract" and proposed a court of domestic relations and "longer courtship, more parental guidance, reasonable financial preparedness and, above all, a church connection."

HUGH MCLEOD.

'No Revenge,' Says Madame Chiang

Noted Visitor Urges Christ Spirit Prevail—Dr. Fosdick Relieved of Pastoral Burden—Russian Relief

(Correspondence from New York)

NEW YORK, March 8.—Madame Chiang Kai-shek spoke to 17,000 people gathered in Madison Square Garden last week. Governors of nine states, army officers and John D. Rockefeller, Jr., were among the special guests on the stage with Madame Chiang. Despite a call from Lieut. Gen. H. H. Arnold, one of the speakers, that we bomb Japan into total destruction, the first lady of China called for "no bitterness" or revenge, in the name of Christ. "It would be just as irrational for a man to claim that he was self-made as for a nation to believe that it could be self-sufficient," she declared in explaining our heritage from the past and our interdependence.

* * *

Self-Determination of Nations Held Vital

She discussed the need of self-determination for proper growth, and, while her words explicitly applied to the Axis powers, one could guess that she might be making other applications. She said: "The Axis powers have shown that they have no respect for anything but brute force and, such being the case, they logically hold that conquered peoples should become shackled slaves. They lack the imagination to visualize the fact that a man may be enslaved physically but cannot be controlled in his thoughts and in his innate desire to be free. Nor do they recognize that, if people are deprived of responsibility, there can be no real discipline, for indubitably the highest kind of government is maintained through self-discipline. Nor are they imaginative enough to realize that unrest, however ruthlessly repressed, will continue to create situations which successive riotings and reforms cannot ameliorate, leaving in their wake only bitterness and determined hatred of the oppressor.

"All nations, great and small, must have equal opportunity of development. Those who are stronger and more advanced should consider their strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. There must be no bitterness in the reconstructed world. The teachings of Christ radiate ideas for the elevation of souls far above the common passions of hate and degradation."

* * *

Dr. Fosdick Will Still Preach, With Schedule Lightened

The congregation of Riverside Church learned last week that Harry Emerson Fosdick would be relieved of a large part of his pastoral duties about June 1 but would continue his Sunday morning sermons and Wednesday evening meetings. Albert T. Scott, chairman of the board, explained that Dr. Fosdick had notified the boards some time ago that he wished to retire, not alone because he would be 65—retiring age under the church's retiring plan—in May, but also because he could no longer undertake the heavy schedule that the ministry at Riverside entailed. Board members, however, were unanimously of the opinion that he could not now be spared from the pulpit, especially in view of the spiritual needs of wartime, and so they urged that he remain under an arrangement that would lighten his load and permit him to carry on with the Sunday morning sermons, communion services, Wednesday evening meetings and other ministries that he feels inclined to undertake. Dr. Fosdick agreed—and last week's monthly meeting of the congregation approved the arrangement.

* * *

Pledge Million for Russian War Relief

A minimum of $1,000,000 for Russian war relief during the year, "with the hope that this will be doubled," was pledged last week at the first anniversary conference of the Jewish Council for Russian War Relief, at the Hotel Commodore. The 1,100 delegates representing 550 organizations at the conference adopted resolutions offering full support "not only to our own people but to all the United Nations in the global struggle against the Axis, the greatest enemy human civilization has ever faced."

* * *

United Labor Plans Huge War Relief Fund

A joint meeting of representatives of the A.F. of L., the C.I.O. and the railroad brotherhoods, held here last week to launch a drive for a $4,000,000 war relief fund, was hailed as a forerunner of a reunited labor movement throughout the country. Some 250 representatives of the unions met at a luncheon in the Hotel Commodore to outline plans for the New York labor war chest, and it was announced that $2,000,000, or half of the fund goal, had already been contributed and pledged by the participating unions. Both Sidney Hillman, president of the Amalgamated Clothing Workers of America and former vice-president of the C.I.O., and Matthew Woll, vice-president of the A.F. of L., called for a united labor movement.

* * *

Urge Common Strategy For Peace

An international government strong enough to control war must be established by the United Nations or the world must remain continually prepared for war, 1,000 leaders in the field of international relations were told last week at an all-day meeting of the Commission to Study the Organization of Peace. Speakers appearing at the Hotel Commodore conference stressed the fact that a common strategy for peace is as important as a common strategy for war, and that this common strategy should be formulated at once. A report was submitted to the commission urging that the United Nations organize themselves as a continuing conference to prepare programs for the future, utilizing for this purpose staffs of technical experts. The report, third to be issued by the commission, advocates disarmament of the Axis nations, and measures to see that they stay disarmed. "The control should extend not only to weapons of war but to the heavy industries which make them, and even to the propaganda and education which breed desire for war," the report stated.

W. GLENN ROBERTS.

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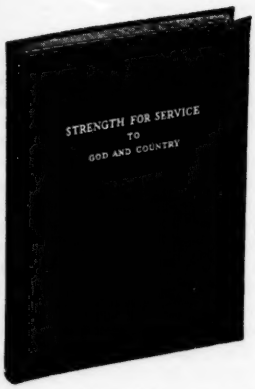

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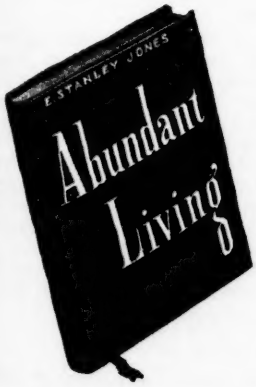

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Sues City to Stop Playing of Bingo

Cincinnati Woman Seeks to Force City Authorities to Act—Staff Problems Beset Voluntary Organizations

(Correspondence from Cincinnati)

CINCINNATI, March 4.—Bingo at last has got to court! The vacant judgeship having been filled by the governor, the mandamus suit to stop this game was heard last Monday. John D. Ellis, city solicitor, sought to defend the city manager, the chief of police and others against whom the suit was brought, while former Judge Fricke argued for Mrs. Keller, the courageous Presbyterian woman who brought the suit. After a morning and afternoon of it, Presiding Judge Simon Ross announced that the court's decision will be given later. The issue is charged with dynamite. The council of churches is eager to keep this a civic issue and not to make a religious battle out of it. A council election is scheduled this fall, and bingo may play a big part in it. The local press mentioned the presence of Roman Catholic clergy at the trial, but failed to mention that Protestant ministers also were present.

* * *

Voluntary Organizations Lose Their Workers

The Y.M.C.A. is having its troubles these days trying to maintain a staff. The war caught the "Y" here just at a time when many of its older secretaries had retired and had been replaced by able young men. Most of the latter have now entered the services. Judson J. McKim, whose work here brought him international notice, retired from the leadership of the "Y" nearly a year ago, and was succeeded by one of his "boys," Henry E. Grimm, upon whom the burden of the situation now falls. John R. Mott is the speaker at our 94th annual meeting of the "Y" on March 10. Normally, the organization has some 7,000 volunteer workers in Greater Cincinnati, but these ranks are being thinned out badly. This is also true of the Boy Scouts, whose executive, Arthur E. Roberts, is putting on a strong drive for the enlistment of older men as volunteer workers for the duration.

* * *

Stanley Jones To Speak

The council of churches, now in its budget drive, is very active. Well over 250 are enrolled in the leadership training courses offered at Christ Church under the auspices of the council's department of religious education. A large company of the clergy met at the Y.W.C.A. to launch a city-wide campaign for training the people in the issues involved in a just and durable peace. A conference for the clergy and the social workers, aided by the church and social work division of the community chest, is scheduled for March 8. An interracial dinner was held in Masonic hall on March 5, which was also a testimonial to J. Harvey Kerns, who has rendered outstanding service in the Negro welfare work of the community chest. G. Barrett Rich, minister of the First United Church, heads the council's interracial committee and has been very effective in securing a more equitable deal for the Negro here. Large preparations are being made for the coming of E. Stanley Jones the week of April 11, with the opening public meeting set for Taft auditorium that Sunday evening.

* * *

Bishop Leonard Examines Chaplaincy Applicants

Applicants for the chaplaincy from these midwestern states were brought to Cincinnati recently, where a committee headed by Bishop Adna Wright Leonard, once a pastor here and now both resident Methodist bishop at Washington and head of the chaplains' commission, looked into their qualifications. The joint commission on religious education in foreign fields of the Methodist Church had sessions for several days in the Cincinnati club. The United Christian Education Advance, led by Arthur Cowley, brought to us Mrs. Regina Westcott Wieman with a series of five addresses. The Episcopalians had Michael Coleman, rector of one of England's bombed churches, here as an interpreter of events abroad. He spoke to many other groups, including the local conference on a just and durable peace.

* * *

Churches Beset by Money Drives

The community chest's campaign goal of $3,500,000 was exceeded by a small margin, and we are now facing the million-dollar Red Cross drive during March. The Presbyterians heard Dr. Gaude Little, of the Broad Street Church, Columbus, in an address on "The Freedom to Give." The enlarged benevolence quotas of the churches of that denomination are paced by the giving of Walnut Hills First Church, of which Jackson Smith is pastor. Kennedy Heights Church, Bond Hill Church and Wyoming Church have given increases in salaries.

* * *

Mount Auburn Church Is Thriving

Reports of astonishingly fine achievements come from the battle-torn Mount Auburn Presbyterian Church, the pulpit of which for the past half-year has been supplied by Leslie Whitcomb. A storm of smaller proportions than that which occurred at Mount Auburn Church a year ago arose recently in Clifford Presbyterian Church, but the presbytery dismissed the petition of a group in that church asking for the severance of the pastoral relations. So Hodson K. Young, who for 14 years has been the servant of all things good in our community, remains with us.

* * *

And So Forth

All of us mourn the passing of Ralph Cotton Jones, minister of the Elmwood Methodist Church. Mr. Jones was the only son of I. D. Jones, who established several now prosperous churches here, and of Mrs. I. D. Jones, for years one of the national officers of the Woman's Home Missionary Society of the Methodist Church. Many ministers attended services conducted for him on Feb. 25.

At the Lincoln Park Baptist Church, a marble plaque was placed in memory of George R. Robbins, who gave more than a quarter-century's pioneer service in that institutional church.

JOHN M. VERSTEEG.

London Papers Cool to Gandhi

Indian Leader's Fast Gets Little Space —Beveridge Plan Attacked by the British Insurance Companies

(Correspondence from England)

LONDON, Feb. 16.—It cannot be claimed that our people understand the principle which underlies the fast, not unto death, by which Gandhi has sought to change the policy of the government of India. Some men will not call it a principle at all, but a measure of expediency. They even consider it a kind of blackmail. The greater number respect the Indian leader for his readiness to endure suffering for his cause but deny the very principle of voluntary martyrdom. But Gandhi himself, as he has constantly shown, is Hindu, not Christian in his faith, and voluntary martyrdom has always had its honor and power in Hindu life. The English people cannot see why Gandhi should have it in his power to guide the policy of India by means of a fast of three weeks. For such reasons the fast has not been very widely discussed and has taken little space in the press. What has been thought by responsible writers is expressed in a *Times* editorial: "As an assertion of personal authority, it is, to say the least of it, superfluous. Mr. Gandhi has rendered unique service to his country as the promoter of national consciousness. He has failed wholly, however, to win the confidence of the millions who do not accept his political leadership and to make his contribution to the fundamental agreement without which no free constitution can exist and which no power can impose on India from without. His present move promises less than nothing toward that end. Its only fruit can be deeper dissension and possibly fresh disorder."

* * *

British Army Gives a Course on Religion

Much vigorous thought is being given to the religious instruction which is offered to the soldiers in what is called in some divisions "the padre's hour." This is not meant to be a "discussion hour" but after the padre has given his address ample time is left for questions. The subjects chosen in a Scottish division and some of the questions asked will show the ground covered. For the first course of ten lessons the subjects are as follows: (1) What is man? (2) What do we know about God? (3) What is the Bible? (4) What is in the Bible? (5) What was our Lord like, and how did he live? (6) What did Jesus teach? (7) Why did Jesus die? (8) How is our Lord's work continued? (9) If a man die, shall he live again? (10) What does it mean to be a Christian? It is anticipated that this course will be completed in about 15 weeks.

These are questions asked: (1) Why is God always represented as male? (3) Jesus Christ led his followers safely over the Red sea and caused the waters to drown the Egyptians. Was this a Christian action? (3) How do you justify the ownership of slum property by the church? (4) If the scientists were to succeed in creating life,

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Here, in the Mendenhall Lectures for 1942 (DePauw University), Dr. Hickman attempts to outline the definite relation of man to his warring world. He convincingly declares that a "total crisis of disintegration" can be averted only if mankind, with the help of religion, adjusts its vision to a world order transcending the "materialistic structure of our Western world." The "signs of promise" inherent in basically Christian philosophy *must* guide humanity into "a new earth wherein dwelleth righteousness."

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where would the church's teaching stand? It is reported from that division that there is extremely little hostility shown to the church. The chief stumbling block is lack of knowledge.

* * *

Statesman of Missions Dies

This morning's paper brought news of the death of Sydney Olivier, who will long be remembered for his service as a colonial administrator and for his sympathetic regard for the work of Christian missions among colonial peoples.

Sidney Webb, George Bernard Shaw and Olivier were the founders of the Fabian society, and it was not considered irregular that two of them should be civil servants. Olivier did some of the best work in his long career when he was governor of Jamaica. There he studied at first hand the problem of color, and upon his experiences there he drew largely when he wrote on that subject. He remained a very strong opponent of the color bar and racial discrimination. He was always ready to speak a good word for missions. When my friend and colleague David Chamberlin wrote a life of John Smith of Demerara, Olivier wrote a long and interesting preface in which he says that in his experience "it is the Christian missionary, who believes that progress in secular welfare depends on progress in spiritual life, who is most generally to be relied upon to take a clearer, wider, wiser and more far-reaching view of what is essential for the advance and development of the more backward races."

* * *

Beveridge Plan Under Attack

Last week I made mention of the "Catering bill," which was then about to be introduced into Parliament. The debate was marked by a striking speech from Mr. Bevin, who refused to give way to considerable opposition, chiefly from members of the Conservative party. There were 116 votes against the bill, a larger number than was expected. The serious nature of the vote lies in the evidence that when changes are proposed in its social structure, the nation will have to reckon with large forces against any radical replanning. Of the reception of the Beveridge report we shall know more when the motion of welcome, which is of a general kind, is debated in the Commons. At first there was little but praise, but since that day the critics have rallied their forces. Industrial insurance and the "Friendly Societies" have expressed their criticism of the new financial proposals which are involved. But the fact remains that this represents a moment of great opportunity. "It promises to substitute for the uncreative stimulus of fear the means by which men and women may be encouraged more and more to think of themselves as sharing the tasks and responsibilities of industrial life and thus to safeguard the foundations of democracy itself," and so it is regarded by the majority of our citizens.

* * *

Lord Nuffield Establishes A Foundation

To find a parallel to the benefactions of Lord Nuffield it is necessary to recall the trusts founded by Carnegie, Rhodes and Rockefeller. But Lord Nuffield in all his generous gifts has shown himself to be a man with a steady purpose and a clear understanding of some things to come. He sees clearly for example how there must be a scientific approach to questions of social policy. And always he makes clear his own passionate devotion to the medical service which in his youth he had hoped to enter. Seldom can such a frustration in youth have brought so rich a gain to the profession. The normal range of the trust is to be Great Britain and Northern Ireland, but attention may be given to projects particularly affecting the empire. The main objects of the trust are summarized under these four heads: (1) Medical research and teaching; (2) the organization and development of medical and health services; (3) scientific research and teaching in the interests of trade and industry; (4) the pursuit of social studies; (5) the care and comfort of aged persons.

* * *

Morrison Concerned over Postwar Trade

It is wise for students of the British scene to keep their ears open to the words of Mr. Herbert Morrison. He has now made four speeches which are clearly meant to express more than his own personal views. He is a member of the war cabinet, and moreover a man whose inclinations run more to practical affairs than to building "castles in Spain." His fourth speech dealt with postwar trade. He believed there were good prospects ahead, but we must learn from past mistakes and we must deal firmly with the forces of selfishness and sectionalism. There must also be a much larger partnership between the state and industry. Export industries must be as efficient as possible; and for such a healthy export trade there are, Mr. Morrison said, five conditions. Like the old preachers this statesman likes to enumerate his heads: factual examination; improved consular service; an extensive program of commercial and technical education; a right on the part of the state to examine export industries which are in difficulties, and where necessary give help; a relation between industry and the state more like that of friends. But Mr. Morrison does not forget that the export problems of this nation are bound up with the problems of other nations. As the theologians say: "We are only saved in a saved world."

EDWARD SHILLITO.

Canterbury Overtures Orthodox Patriarch

The Archbishop of Canterbury has opened correspondence with the patriarch of Constantinople, ranking figure in the eastern Orthodox Church. He found that official cordially responsive to his effort to bring eastern and western Christianity more closely together, according to the International Christian Press and Information Service.

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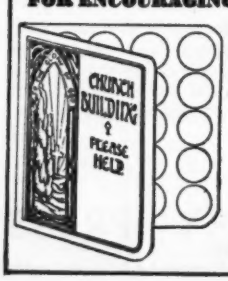

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Critical Shortage Of Clergy Found

Scottish Parishes Reluctant to Part With Their Ministers—Missionaries Suffer from Inflation

(Correspondence from Scotland)

EDINBURGH, Feb. 4.—As the war goes on there are increasing calls on the "manpower of the church." Ordained ministers are urgently needed for chaplaincies in the forces and chaplaincies to industrial workers in factories and lumber camps, in the Church of Scotland huts and canteens at home and abroad, and for work on the foreign mission field to release experienced missionaries urgently required by the army authorities to act as chaplains to native Christian troops. Most congregations have temporarily lost a considerable proportion of their members, for the war has left few but the elderly and the very young in their homes. Yet the average congregation is loath to let its minister go "for the duration," and while many temporary unions of neighboring congregations are taking place they are not always easy to arrange. It is taking all the persuasiveness of the church's Committee on National Service and all the pressure that presbyteries can bring to bear to get men released for service in the army and in war-expanded communities where they are most urgently needed.

* * *

Distinguished Free Churchman Dies

Although belonging to the small but resolute section of Free churchmen which refused to join in the union between the Free and United Presbyterian churches in 1900 and still represents the Free Church as it was at the time of the "disruption" of 1843, Rev. Donald Maclean, who died in his 74th year at the end of January, was a man esteemed and beloved in every branch of the Church of Scotland. One of the most distinguished Gaelic scholars of his generation, he was also noted as a historian, especially of the Reformation period and of Calvinism. He had traveled much in Europe and was a well known figure at conferences of the Reformed churches on the Continent. In 1927 he gave a notable series of lectures under the Calvin Foundation in the Free University of Amsterdam, Holland. Fifteen years ago he founded the *Evangelical Quarterly,* a theological review which has established a circulation in all countries where English is spoken. Dr. Maclean will be greatly missed in the Free Church College of which he was principal, in the courts of his own church and in the joint conferences of many other churches; but especially he will be missed by a host of people to whom the warm friendliness and kindly tolerance which underlay the rigid conservatism of his views greatly endeared him.

* * *

Widen Jewish-Christian Cooperation

Of all Hitler's atrocities none has stirred the heart of the civilized world more than his treatment of the Jews. The Christian church in all its branches, very conscious that its own attitude to the Jew has in the past been far from blameless, has been stirred to the core by authentic accounts of terrible persecution. Following similar rapprochements between Christians and Jews in England, there was held in Edinburgh last week a conference between representatives of all the Scottish Protestant churches and of the Jewish community in Scotland. This conference passed resolutions urging all the governments of the United Nations to begin now to take steps to secure for the Jews in the postwar world at least elementary justice and humane treatment, religious freedom and the restoration of the rights of which they have been deprived, as well as to provide places of refuge for Jewish refugees. That problem is felt to be so big that it can be

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solved only by the nations acting in co-operation.

* * *

Church Ministers to Many Races

Scotland today has many racial and national groups from overseas which look strangely exotic in our landscape and climate—Polish infantry and airmen, Indian Moslems of a transport unit whose homes are in the Punjab but whose present quarters are in a remote corner of the northern highlands, Norwegians, Dutchmen and Belgians looking out with longing eyes across the North sea. But one of the strangest groups of all is that of the volunteers who have come from British Honduras to engage in lumbering and so release Scots for the fighting forces. They form a curiously mixed congregation as they meet for worship in a Scots parish kirk in Edinburgh. Of every shade from white to black, of varying blood from pure Spanish to pure Negro, and having as their mother tongue either Spanish or Carib, all now understand English, and their fine singing of familiar hymns is astonishing the local Scots. Members of the congregations in the neighborhoods where they are located are doing everything possible to arrange for the leisure time and spiritual needs of these guests from overseas, but they can do nothing to make the cold, damp climate more to their liking.

* * *

Scotland Proving a Haven for Poles

The many links that were formed between Poland and Scotland over 400 years ago are being renewed in these days. It was reported by a traveler in 1616 that there were then 30,000 Scots—mostly traders and mercenaries—in Poland. Many of them "made good," and there are still family names in Poland which denote a Scottish ancestry—Forseit (Forsyth), Szkot, Karstares. And, of course, Bonny Prince Charlie had a Polish mother, Clementina Sobiesky. Today the process is being reversed. There are probably 30,000 Poles in this country. They keep finding their way here, and some of them in the strangest ways. Of two young airmen who spent a short leave in my house recently one had made his way from near Archangel through Russia to the Caspian, across it to Persia, then to Basra, Bombay and Cape Town to Britain; the other after two escapes from German hands had gone through Spain and Portugal to reach this haven.

* * *

Living Costs Soar In China

A letter just received from Dr. Farquhar Macrae, a young Scottish missionary who was one of the last to travel over the Burma Road to China before it was closed, gives some details of current prices in Chungking. They make one ashamed of having grumbled at the comparatively moderate rise in the cost of living in this country. A British-made bicycle worth about £8 sold for £250; a shilling writing pad cost 10s; sugar had risen to 4s. 3d. per pound, and rice, the staple article of food, had risen to 1s. per pound. It is little wonder that relief organizations working in China find their resources strained to the utmost.

GEORGE CARSTAIRS.

Call for Peace Without Hate

Penitence Urged by Leaders of Three Faiths—Madame Chiang in Capital —Dr. Weaver Quits Post

(Correspondence from Washington, D. C.)

WASHINGTON, D.C., March 4.—The Committee on Religious Life in the Nation's Capital held its annual day of fellowship last week at the Washington hotel. At the morning session there were addresses by Father Edmund Walsh, vice-rector of Georgetown University, who represented the Catholics; Dr. Reinhold Niebuhr of Union Seminary, representing the Protestants; and Rabbi William Fineshriber of Philadelphia, representing the Jews. Father Walsh declared that "hatred is a confession of weakness and no proof of strength, and is a subtle poison that makes the hater like unto the thing he hates. Leave hatred to the nazis and retain for the American army the thundering indignation of the Hebrew prophets and the sword of retribution invincible in the hands of those who do not have to hate in order to prove their love for freedom, honor and decency. Love is mightier than puny hatred." Rabbi Fineshriber assured the group that the Jews have "no abiding hatred for the German people, even though we have suffered more than any other group," and predicted that the time will come when "Jews will return to Germany for missionary work." Dr. Niebuhr pleaded for a realistic approach to the world situation and urged that the postwar peace be approached "with contrition, feeling we are also to blame for the present state of society." He drew a distinction between righteous anger and hatred.

* * *

Miss Thompson Urges Church's Responsibility

The principal speaker at the luncheon which followed the morning session was Miss Dorothy Thompson. She declared that the church "must be the conscience, the brain trust and the heart trust of the world" if the new world is to be based on religious principles. Condemning the Machiavellian six-day existence of man today who on the seventh day suddenly remembers his childhood teachings that all men are the children of God, Miss Thompson declared: "We cannot believe in the two diametrically opposite things at once—that is madness." At the close of her address she was presented with a copy of the Bible in which the signatures of about 200 ministers of the three faiths present had been affixed. The sessions were opened by Rabbi Norman Gerstenfeld of Washington, chairman of the local religious life committee; Seth R. Brooks, minister of the National Memorial Universalist Church here, presided over the seminar. Dr. Brooks has been elected chairman of the committee for the coming year. Vice-chairmen include Father Walsh and John W. Rustin of Washington and Rabbi Hugo Schiff of Alexandria, Va.

* * *

Madame Chiang Visits Capital

The doorkeeper of the House of Repre-

sentatives announced that ten times as many people tried to get tickets for the address of Madame Chiang Kai-shek before the body than on occasions when the President is to speak. Scores of individuals and groups were disappointed when she found it necessary to curtail her program, owing to physical weakness. She attended church services only once, when she accompanied Vice-President and Mrs. Wallace to Foundry Methodist Church to hear Frederick Brown Harris, minister of the church and chaplain of the Senate. Official Washington met Madame Chiang at a huge reception held at the Shoreham hotel where more than 2,000 responded to invitations.

* * *

Federation Committee Makes Lenten Plans

The committee on evangelism for the local federation of churches recently held a morning session and luncheon for the purpose of placing before the ministers of the city its program for reaching the thousands of unchurched in the District of Columbia and vicinity between now and Easter. The principal speaker was Jesse M. Bader of the Federal Council's committee on evangelism. Dr. Bader will return to Washington next Sunday to address a mass meeting of lay workers from over the District at the First Baptist Church in the afternoon. He will be guest preacher at this same church at the two identical morning services.

* * *

Anniversaries Observed

American University, Methodist institution on the outskirts of this city, celebrated its 50th anniversary last week. The president, Dr. Paul Douglas, made the anniversary address at a vesper service in the beautiful gothic church which serves both the Metropolitan Methodist congregation and the university as its chapel. Later in the evening there was a historical pageant presenting in interesting fashion the period covering the life of the university. Among the recipients of degrees were the minister from Iceland and Horace Cromer, who is one of the Washington district superintendents.

The Cleveland Park Congregational Church, of which Paul Yinger is minister, observed its 25th anniversary last night. At the same hour the First Baptist Church was observing its 141st anniversary and the two churches exchanged greetings. The speaker at the latter church was John Falconer Frazer of Baltimore.

* * *

Baptist Secretary Resigns Post

After eight years of outstanding service to the Baptists of the District of Columbia, Rufus W. Weaver has resigned as executive secretary of the District of Columbia Baptist convention. Dr. Weaver has been in ill health for the past year but will continue writing a historical volume for the Baptists upon which he has been at work for some time. He has been a valiant defender of the principle of religious liberty at home and abroad, and is honored by churchmen of all denominations. He is the author of the Baptist Bill of Rights which was adopted by both the Northern and Southern Baptist conventions and the National Baptist (Colored) convention several years ago.

EDWARD HUGHES PRUDEN.

Memphis Extends Welcome to C.I.O.

Large Blocs of Union Voters Produce Change in Attitude—Negro Press Replies to Charges of Bias

(Correspondence from Memphis)

MEMPHIS, TENN., March 5.—In 1938 the city fathers were saying that the C.I.O. would never be allowed to operate in Memphis. Many who came as organizers were beaten up, jailed and chased out of the city. When Lucy Randolph Mason, regional public relations director of the C.I.O., came to Memphis last Monday she was treated like visiting royalty. There are 20,000 Memphis voters who now belong to the C.I.O. Both Memphis dailies are produced by men and women who belong to the Newspaper Guild, a C.I.O. affiliate. A C.I.O. convention has been held here. It was welcomed by the mayor, who told the delegates he wished they might hold all their conventions in Memphis.

* * *

The Aristocratic Women Are Antagonistic

Miss Mason addressed the ministers' association in the morning, the council of social workers at noon and the public affairs forum in the evening. The ministers were her most hospitable group and the social workers the most antagonistic. The explanation is that many of the social workers were not professionals but volunteers of the "Lady Bountiful" type. They could not forgive the defection to labor of Miss Mason, an aristocratic, white-haired descendant of the author of the Bill of Rights. They looked at her as if they were seeing a combination of the bushy-browed John

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JOHN PONET

Advocate of Limited Government, *by W. S. Hudson*

As background for one of the significant political tracts of the sixteenth century, the author provides an account of the thought and career of the important, but much-neglected Edwardian bishop who composed it. A facsimile reproduction of the text of Ponet's *Shorte Treatise* (183 pages) is included. "Dr. Hudson's thoroughly documented study is a sound piece of historical research which has very direct bearing upon questions of present importance."—*The Christian Century.* $3.50

L. Lewis and Gargantua the gorilla. Miss Mason's address before the public affairs forum and the remarks growing out of it constituted the most extensive and intensive discussion of the general labor question a Memphis audience has heard. Sharp words were exchanged, but few bitter ones.

* * *

Observe Brotherhood Week by Speeches

Brotherhood Week was fittingly observed in Memphis. On Feb. 21, 33 organizations of young people held a rally in Goodwyn auditorium which was addressed by our famous Judge Camille Kelly. On Feb. 28, a meeting was held in Central Disciples Church which was addressed by Rabbi Dudley Weinberg and Dr. S. E. Howie.

* * *

Questions Attitude of Negro Press

Speaking in Nashville recently before a biracial audience of 900 people, W. B. Weatherford of Fisk University endorsed Warren Brown's criticism of the Negro press as printed in *Reader's Digest* and stated that as a subscriber to 40 Negro papers he discovers that many of them are propaganda sheets preaching hate. The *Memphis World* in its leading editorial this week challenges the attack and wonders how a poor professor manages to subscribe to 40 papers. For the first time in Tennessee, there will be offered to Negroes, beginning March 15 at A. and I. College, Nashville, college training equivalent to that given whites at the state university. Deans of the various departments of the university will supervise all courses but Negro professors will do the teaching.

* * *

TVA Workers Fear McKellar Bill

The Tennessee valley trades and labor council, in a telegram claiming representation of 42,000 TVA employees, has protested the bill introduced in Congress by Senator McKellar which would require Senate confirmation of all federal appointments carrying annual salaries of $4,500 or more. The senator countered with the statement that David Lilienthal is the biggest politician in Tennessee. The workers fear what will happen when jobs in the TVA become political boodle.

* * *

And So Forth

The number of tuberculosis cases under Memphis and Shelby county medical supervision increased from 440 in 1941 to 736 last year. The local tuberculosis society has just given $1,500 to buy cod liver oil for the children. Memphians do not drink much milk, though in 1942 the consumption was .75 of a pint daily as against .68 of a pint in 1941.

Beale street is celebrating the 69th birthday of W. C. Handy, composer of "Memphis Blues" and "Beale Street Blues." The "father of the blues" had a Memphis park named for him a few years ago. He is now playing his golden trumpet at Billy Rose's "Diamond Horseshoe" in New York.

The Delta Council of Mississippi, representing thousands of cotton growers, has formally opposed lifting present restrictions on cotton acreage. The opposition was expressed by Walter Sillers, president, in telegrams to Secretary of Agriculture Wickard and the Mississippi delegation in Congress.

A three-day rural life conference was held at Crystal Springs last week, sponsored by the board of education of the Mississippi conference and the department of town and country work of the Methodist Church. It was attended by 50 rural preachers in a study of the "interdependence of church and farm in the development of rural life."

Despite labor's keen opposition, the anti-violence picketing bill has become law. Two years in prison will face the striker who even threatens to use force in keeping workers out of a struck plant. In the bitter fight for the bill, it became clear that east Arkansas planters feared efforts of the Southern Tenant Farmers Union to organize the sharecroppers.

MARSHALL WINGFIELD.

Quakers Receive $2,000,000

People of All Churches Aid Work of the American Friends Service Committee

PHILADELPHIA, March 1.—The American Friends Service Committee last year received for its work approximately $2,000,000, Clarence E. Pickett, executive secretary, stated in his summary of the organization's activities in 1942. In addition, it administered for others considerable funds at home and abroad, such as scholarship funds for Japanese-American students. Non-Quakers gave a substantial share of this total.

More than 600 men and women have given their time and talent to the Quaker projects. In addition to the regular paid staff, they had 175 work campers, 115 workers in Mexico, 199 student peace workers, 25 volunteers in hostels, 50 in administrative offices, 20 nurses and dietitians in Civilian Public Service camps, 31 relief workers in Europe, 9 in China, with 7 more en route. The training of some 200 additional men who might help the Quakers or other agencies in relief and reconstruction work is now being undertaken.

A Quaker worker sent to Casablanca last September is working in Morocco among 6,000 in concentration camps and others who are at liberty but unable to support themselves. The need for clothing and personal services has also been intensified in Morocco.

Aid Refugees in Ibero-America

The Service Committee has been working among the 150,000 refugees who have sought haven in Latin America. It has aided in securing employment for some of them in Mexico, Chile, Colombia and Argentina. Many of the Spanish refugees who had been in the Dominican Republic have emigrated to Mexico. Quaker supplies in France have been turned over to the Sécours Quaker, a French corporation organized to carry on the Quaker relief there. Staff members in Lisbon and Geneva have aided much. American Friends have continued their contribution of $10,000 a month to the relief service of the English Friends.

American Friends have also shared with British Friends in the administration of the Friends Ambulance Unit in China, 16 of whose 100 men are Americans. Two have died from typhus, one suffered a serious wound, two were captured by Japanese, and two English Friends, Thomas Tanner and Peter Hume, were recently lost at sea en route to China. Seventy more men have been requested from America. Americans may also be used in the India unit. The response depends upon the possibility of utilizing c.o.'s from the C.P.S. camps for overseas service. From among the Japanese-American evacuees on the Pacific coast over 1,200 students have been relocated by the national Japanese-American Student Relocation Council. Quaker work has been effectively organized in Hawaii.

Gifts to WRA Camps

Sixty-eight tons of clothing have been shipped to Europe and about three-quarters of a ton to Mexico, and 21 tons have been distributed within this country. For the children in the Japanese relocation centers 11,835 Christmas gifts were sent.

A Civilian Public Service training corps has been planned for young men in college classified 4-E, who will be permitted to continue at college in prescribed courses in preparation for postwar work, provided they promise to volunteer a year of service in postwar relief and reconstruction.

CHARLES DANIEL BRODHEAD.

Current Feature Films

Prepared by Independent Filmscores

M-Mature Y-Younger. C-Children.

Careful, Soft Shoulders (Fox) *Melodrama.* Witless society girl gets badly involved in Washington. . . . Routine spy brutality, with attempted comic overtones. *Witless exercise.* M, Y

Frankenstein Meets the Wolf Man (Univ.) Lon Chaney, Bela Lugosi. *Melodrama.* Buried werewolf comes to life; doctor who attends him conceives dread experiment joining him to monster created from notes of Frankenstein. . . . Again *the horror film to end all horror films.*

My Heart Belongs to Daddy (Par.) *Drama.* Cab driver finds refuge in professor's home for expectant mother; later rescues host from domineering in-laws, engineers romance. . . . Some portions entertaining—for instance, Cecil Kellaway's portrayal of driver as master of all trades—but for most part characters and situations are *obvious, overdrawn.* M

A Night to Remember (Col.) *Melodrama.* Brian Aherne, Loretta Young. Detective novelist and wife stumble fearfully onto murder mystery when they move into Greenwich Village basement flat. . . . Good suspense, not too obviously developed. *Exciting mystery fare.* M, Y

Time to Kill (Fox) *Melodrama.* When detective sets out on trail of missing coin, murders crop up at every corner for him to solve. . . . Rather confused in action and developed mainly by conversation, this will appeal to those who have enjoyed Lloyd Nolan in previous *casual, humorous* portrayals as "Michael Shayne." M, Y

Vengeance Strikes (Mono.) *Melodrama.* Playboy, framed into prison, is very, very bad; pardoned, he is suddenly very, very good. . . . A few isolated good spots, but mostly *overdone, and stiltedly presented.* M

BEST CURRENT FILMS

For Family: Bambi, Fantasia, The Great Commandment, Holiday Inn, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audiences: The Battle Cry of China, Casablanca, The Commandos Strike at Dawn, Crossroads, For Me and My Gal, Fortress on the Volga, Gentleman Jim, George Washington Slept Here, In the Rear of the Enemy, Keeper of the Flame, Life Begins at 8:30, The Magnificent Ambersons, Moscow Strikes Back, Mr. V, Mrs. Miniver, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, The Siege of Leningrad, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman. 3-17-43

Significant Books for Lent

The Man Christ Jesus

By JOHN KNOX

EARLY in the book Dr. Knox combats attempts to drive a wedge between the historical Jesus and the "spiritual Christ." He insists that the latter has no foundation without the former. "I see no reason to suppose that the church could long survive the surrender of the belief that the career of Jesus marks a supremely significant moment in the life of man. One who feels himself compelled to give up that belief and to regard Jesus merely as a prophet or saint or as a member of some other human category—such a person has severed one of the ties binding him to the historic church. . . . Indeed, one might almost define the church as the community which remembers Jesus. It is itself a living memorial to him, and it could no more bring itself to deny his existence than one could deny the fact of one's birth."

"Christians of today will find in this book a lamp for their feet and courage for their hearts."—*Chicago Seminary Bulletin* **$1.00**

Religion and the World of Tomorrow

By WALTER W. VAN KIRK

TO THOSE who believe that Lent calls not only to increased devotion and evangelistic activity, this book comes with timely challenge. It is a demand that the ideals of Jesus be made real in today's broken world. The nations, he says, "have not sought first the Kingdom of God. They have sought power, gold, prestige, markets, territory. . . . They have not loved their enemies. . . . They have not, in their relations with one another, fed the hungry, nor given drink to the thirsty, nor clothed the naked. God is not mocked. Whatsoever nations sow, they shall also reap. The peoples of the earth are paying for their sins. Not until atonement is made for these transgressions can the nations enjoy the blessings of permanent peace."

$1.50

Poems for LIFE

T. C. Clark, Compiler

A COMPANION VOLUME to *1000 Quotable Poems,* adding 750 poems to that famous collection. A book for Lent: 52 poems on Jesus and the cross, 26 on prayer and the inner life, 27 on faith and hope, 28 on courage and cheer, 60 on brotherhood and peace, 29 on immortality, 21 special poems for Lent and Easter. An outstanding feature is the large section of poems for the "Great Days of the Year."

"Casual reading will set the mind aglow, and pertinent quotations from the book will set a dry sermon aflame." *Zion's Herald*

"A treasure-house for the preacher." *Review and Expositor* **$2.50**

The Daily Altar

H. L. Willett and C. C. Morrison

NOT a stuffy, forbidding book of devotion. Says Bishop McConnell: "The selections in this book not only send us to our inner closet, but they also open the door to the great world of God outside." There has never been a time when people have been more conscious of their need of newly opened doors, and windows, in their lives. Even amid the crashing destruction of war, the life of the Spirit is still attainable, and the authors of *The Daily Altar* have pointed a way to its attainment. For each day a meditation, Scripture selection, poem, prayer.

In two bindings: Cloth $1.00. Leather $2.50

Acts of the Apostles

H. E. Luccock

IN certain groups the Acts of the Apostles is being restudied during Lent as a guide in the darkness of a war world. This interpretation of the great texts of Acts, based on the new translations, "brings them alive." Among the titles: "Crucifixion by the Religious," "Killing the Prince of Life," "The Obscured Jesus," "This Crooked Generation." More than 150 texts interpreted. **$2.10**

A Realistic Philosophy of Religion

A. Campbell Garnett

"Here is a liberal philosophy of religion which, coming after the despairing cries of Barth, Niebuhr, et. al., refuses to be dismayed by the spectacle which has made them pessimistic. In the human nature of which they despair, Garnett finds the sources for belief in God. It is a notable attempt at the validation of religion. . . ." *Christian Register* **$3.00**

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WALTER RUSSELL BOWIE

Which Way Ahead?

The wide use of this book among laymen will strengthen the Church immeasurably by providing it with a new type of support based on an understanding of the functions of the Church in an upset world and of the responsibilities of individual members to make it function properly. The minister seeking that kind of support will see that it is read and discussed by his adult groups. "If only all who love the Church would read it!"—*Dr. George A. Buttrick* **$1.50 (10 or more copies, $1.25 each)**

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JOHN FOSTER

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"This story of the historic church and the younger churches is thrilling! Here is a man who sees the kind of a church that is needed today, the universal church, and who believes that it is emerging through the missionary enterprise. He was at Madras and knows how to interpret and assess that great conference."—*Church Management.* **$1.75**

REGINA WESTCOTT WIEMAN

Does Your Child Obey?

A practical handbook for parents on a universal family problem. It is replete with techniques and illustrations, and is free of technical terminology. The author is Director of the Family Community Project in Addison, Wisconsin, and wrote *The Modern Family and the Church* and *The Family Lives Its Religion.* **$1.25**

STEWART W. HERMAN, Jr.

It's Your Souls We Want

This book on Germany does four things which make it unique: (1) Gives a history of the ten-year conflict between Nazi paganism and religion; (2) shows the essential nature of the Nazi Revolution; (3) gives a picture of un-Nazified elements within Germany; (4) presents real facts about the position of religion in Germany today that every minister ought to know and pass on to his church members. **$2.50**

FLOYD VAN KEUREN

The Open Door

"It is safe to say that this little novel will find a warm welcome with thousands of Christians. Its hero, a cynical crippled beggar named Paul, finds happiness in service to his fellow men. In its study of the psychology of overcoming physical pain this novel offers a great deal of interest."—*Christian Century* **$1.25**

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